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MANUAL

OF THE

CHRISTIAN SOLDIER

MOSTLY TRANSLATED FROM THE FRENCH,

And borrowed partly from Dr. CHALLONER's *Garden of the soul*—partly from Rev. Wm. GAHAN's *Manual of Catholic Piety*.

The life of man upon earth
is warfare — JON, vii, 1.



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1856



SAINT MAURICE,
Patron of christian soldiers.

MANUAL

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PART I.

ADVICE FROM THE SOLDIER'S FRIEND.

Your profession, Soldiers, is justly esteemed as most distinguished and honourable. To defend your country when in danger, and to protect the weak when unjustly attacked, such is your part. But the greater and the more noble the task, the more serious and attentive care does it require, the more you need to be strengthened for the fulfilment of your duty. If when you bear arms there is an obligation for you to be brave, you are no less obliged to be prudent and wise; and what can be more conducive to prudence and wisdom than the practice of Religion?

A prejudice, alas! unhappily too common, is that religious duties are incompatible with true military spirit. Can a soldier, it is asked, possibly be a good christian? Do not the toils of his profession, the agitation and turmoil of a soldier's life throw insuperable obstacles in his way? But, pray, do you then suppose there is no salvation for those who carry arms? exclaims saint Gordius, a roman officer who suffered martyrdom under Diocletian. Is a pious officer an unknown prodigy in the world, and have you never heard of a centurion serving his God most faithfully? You talk of difficulties, agitation and turmoil, but what state of life is exempt from them? What mat-

ters the noise of camps? Is not the soul a temple wherein we may at all times converse with God? Why, soldiers, should not your tent become a house of prayer? Prayer is our daily bread, a bread as necessary to the soul as common bread is to the body; and surely no one needs it more than yourselves, whose life is a continual struggle. We do not tell you to spend long hours in prayer—you cannot do so; but remember that a pure heart is the most agreeable incense we can offer up to God, and that the very act of shunning vice and practising virtue is in his eyes a good and holy prayer. Add to that a few pious exercises, plain and short, especially during a garrison life, when you are more at leisure, and thus you will be both good christians and good soldiers.

Again it is said: a christian soldier cannot defend his honour. He has a sword by his side, but is not allowed to use it against the individual that insults him. He must bear in silence any outrage offered to him! Religion indeed condemns those odious and execrable single combats in which a man places his honour at the point of his sword, as if, after committing an offence, one could be justified by taking away the life of a neighbour, who may have right on his side. Ah! soldiers, the truly brave man never insults any one. The heroism of courage consists in making amends for the outrage offered in a momentary excitement, and presenting excuses after the offence. Moreover, Religion does not forbid your using legitimate means of obtaining redress; but it teaches you to hold your profession in a higher esteem and not allow yourselves to become mere mercenary swordsmen. Turn

your arms against the breast of common enemies, I mean those of your country, when commanded to do so; but remember that Almighty God has reserved to himself the right of vengeance. Not only the divine laws, but those of nature and of man forbid you to accept a challenge. You must not therefore blame a soldier who refuses it from motives of conscience. Do not attribute his refusal to pusillanimity or cowardice. Does not true courage consist rather in conquering the desire of revenge and in placing oneself above the sarcasms of swaggerers? On! on! together to the field of battle; there, is the true field of honour!

Well, then, is it true that a pious soldier can be brave? And why not?

If you observe attentively, you will find that far from being deficient in courage the christian soldier possesses it in the highest degree; because more than others he is animated by the love of his duty and of his country. He invariably follows the line of conduct traced out for him; he requires no chief to superintend him; he pursues his way under the eye of God and takes counsel only from his own conscience.

As to the love of one's country, where is it more ardent than in the christian soldier's breast? Is it Religion that inspires the egotist? By no means. Religion on the contrary is the most fruitful source of heroic self-denial, for which no motive can be more urgent than the prospect of an eternal reward. We do not call into question the bravery of any soldier that betrays his duty to his God; but if he still retains a single spark of faith, can he behold without concern the dreadful

consequences of death in a state of sin? Whereas the christian soldier is without anxiety for the future, sacrifices his life in perfect security and sees in death the way open to Heaven and the commencement of eternal happiness and glory without end.

You say that a christian soldier cannot be a valiant soldier; away then with the thousand names of those bold Crusaders, the Godfreys, Tancredas, and amongst the rest, of our king Richard, surnamed *Cœur de Lion* (heart of a lion) from his undaunted courage, who whilst fighting in Palestine, to rescue the holy places from Turks and infidels, performed such prodigies of valour as were unheard of in early history. St. Lewis, king of France, was then a sovereign devoid of courage, St. Lewis, whom the barbarians themselves called the boldest christian they had ever known.

Lingard the historian describing the battle of Crecy, won by our Edward III, states: "When they (the Barons) were gone, the king entered his oratory, threw himself on his knees before the altar, and prayed that God would preserve his honour. It was midnight when he retired to his bed; he slept little, and at the dawn of the morning assisted at Mass and received the holy Communion with his son, the young Prince of Wales, who had just reached his 15th year." He then fought and won that battle so famed in the annals of English history.

Again, the army of our Henry 5th, before the glorious battle of Azincourt, fought on the plains of Piccardy, prepared themselves for the fight by attending to their religious exercises. The historian says: "The King

“ took little repose, he visited the different
 “ quarters of the army, etc.; and before sun-
 “ rise summoned the men to attend at matins
 “ and mass. From prayers he led them into
 “ the field, and won that celebrated victory.”

Would you say now that the most celebrated christian warriors who have made their appearance in the world, have hitherto enjoyed a reputation which they do not deserve? And what do you think of that Scanderberg the scourge of the Turks, as terrible in action as he was mild and compassionate in victory, most exemplary for his piety, ever chaste and on his guard against his passions, and who never went to battle without having before implored the assistance of God, nor ever omitted to return him thanks after gaining a victory. And the illustrious John Sobiesky, not less admired by nations for his piety than for his valour, who before engaging in a great battle crowned with the most brilliant success, had caused prayers to be said throughout his whole army, himself serving the priest at Mass and holding up his arms the whole time in the form of a cross. And Tilly, one of the most successful commanders of the 18th century, who on his death-bed assembled around him his officers to recommend to them the practice of piety. “ I am indebted,” said he, “ to my confidence in God, for all the successes which I have obtained as well as for the consolations I enjoy at this moment when about to appear before Him. ” And Crillon, “ the bravest of the brave,” impetuous and vehement, yet just unto all, and most zealous for the cause of religion, the duties of which he constantly and faithfully observed. And Duguesclin, continually at the head of armies

and always victorious,—he was wont to repeat to his soldiers who called him their father : “ Friends and comrades, three things I recommend to you. 1st the fear of God ; 2nd the preservation of your honour in preference even to your life ; 3rd the service of your country. ” And Bayard, the knight “ undaunted and unblemished ” good and wise, ever ready to die for his country, and who stands as yet and for ever the true pattern of christian warriors ! Turenne, one of the greatest captains of modern times, who united in his person the most daring courage to the most sincere piety ; ever ready to humble himself before God in proportion as the victories which he gained procured him greater glory. Lieutenant Gabriel de Fenelon, so distinguished by his military talents, of whom the historian says : “ His extreme piety was a new stimulus to his intrepidity, for he was convinced no act could be more agreeable to God than to give up his life for his country. It must be owned, adds the historian, that an army composed of such men would be invincible. ”

And to conclude by the example of a warrior of our own times, Drouot, the soldier without blemish, the accomplished and gallant chief, the faithful friend of his sovereign who named him “ the wise man of the great army, ” the ardent and disinterested servant of his country, unassuming, chaste, and tender towards the poor even so as to become poor himself ; sincerely attached to his faith so as never to deny or dissemble it upon any one occasion, believing all truths without exception, fulfilling all duties without hesitation, accustomed to receive the holy communion several times a year with the martial respect

and filial love which so well become the brave; such is the pattern of a christian, as a man, a soldier and a citizen; such is he formed by the inspirations of our holy religion! And how many more could we not mention in this place! But these examples will prove sufficient to show that Religion far from enervating or weakening the martial spirit is the very life and soul of a soldier; and as king Gustavus Adolphus used to say (he certainly was a good judge of men and of warlike deeds): "The best christians make the best soldiers".

Now, you see, to deserve the noble name of christian soldier, it is not sufficient to meet in battle the enemies of your country. Man has other enemies far more to be feared than the invaders of his native land. I mean those vices which give no truce nor allow a moment's rest; and the more generously he combats the latter the more easily will he triumph over the former. What are those enemies, dear young friend, who have declared against you that furious war? I will name them: the first is called *lust*, the second *drunkenness*, the third *blasphemy*, the fourth *human respect* (or the fear of being blamed or laughed at), and the fifth *sloth*. Don't say: Five against one, that is too bad! A brave soldier never counts his enemies; the greater the danger, the higher his courage. Moreover, the best generals, it is known, are sure to make victorious soldiers. Who is to be your general or your chief officer in those battles? The Son of the living God, the God of might; under the guidance of that divine Chief the christian soldier is always sure of victory, he prays, and God is ready by his side; and when the God of armies is with us, who will dare stand against us?

FIRST ENEMY.

Lust.

Of all passions *lust* is the most tyrannical. The lustful man has none but low, base and brutish thoughts; and the ignoble pleasures of his senses far from quenching the ever burning desires of his breast only irritate them the more; the more he yields to his evil propensities the more imperious and insatiable they become.... The conversation of a lustful man is as disgusting as his vice: to live and die like a brute, behold his lot.

There is no other vice so offensive to God or so baneful to man.

God is holy, or rather is holiness itself. Every sin indeed is a direct opposition to the holiness of God; but of all vices, lust is the most directly opposed to his divine nature and perfections. God is a pure spirit; and this vice, we may say, is nothing but the offspring of corruption. Other sins alter more or less the image of the deity imprinted in our soul, but this one effaces and destroys it altogether. We read no where that God ever repented of having created man on account of any other sin; but with respect to this one, God said: "My spirit shall not remain in man for ever, because he is flesh."

The unclean man is the sacrilegious defiler of a flesh deified by the Incarnation of Jesus-Christ and by the reception of the Sacraments. Baptism, according to the expression of saint Peter, has made us a chosen people, a royal priesthood, a holy nation, purchased by the blood of Jesus-Christ. The Holy Communion has perfected still more this consecration of our bodies. The blood of Jesus-Christ has

flowed in our veins. Our limbs are become his limbs. What is the licentious man doing? He takes the members of Jesus-Christ to make them members of impurity. Oh! how horrible!

Moreover, by baptism we were made the temples of the Holy Ghost. Those temples are polluted by impurity. It is a crime to despoil churches; it is a sacrilege to turn them to profane uses; and to place upon the altars of the living God an infamous idol, this is what the Prophet calls "the abomination of desolation! O libertine! here is your crime. A hideous passion has erected its own throne upon the very ruins of the throne of God. Look, look at your heart, once a temple of holiness now degraded by impurity; that abominable vice exerts its sway where the God thrice Holy used to reign. O grief! O shame!

But that vice so offensive to God is also the most baneful to man. No sin has been punished by God on earth with so much severity as impurity. It was on account of that sin that fire from above destroyed five towns with all their inhabitants. That sin brought down upon the world the universal deluge in which the whole human race were drowned, eight persons only excepted.

The vice of impurity has got all others at its service and command; it is lust that directs the murderer's hand to shed the blood of his fellow creature; it is lust that mixes perfidious poisons; that ruins by prodigality, that deceives by perjury, that defiles by sacrilege every thing most sacred. Call forth from their graves and gather together all unbelievers, all self-murderers, all the monsters that have ascended the scaffold, all those youths decrepit

and consumed, whom vice has laid prematurely in their tombs, and listen to them all; all will cry out to you : Woe to me ! Woe to me ! Unhappy passion, treacherous friends, O ! that I had never known you !

Ask that young man whom you see dragging the chain of shame, ask him the cause of his misfortune; he will tell you that to satisfy his passions, yielding to the counsels of a degraded woman, he sold part of the clothes given him by the State, and after a riotous night awoke in a dungeon. Ask the same question to all those that have undergone the humiliating punishment of military degradation, each of them will tell you that when we suffer ourselves to be led on by lust, no more room is left for reflection or reason; and that for the sake of ignominious and transitory pleasures, a man sacrifices in a moment his honour and his future hopes, the honour and the hopes of a worthy and respectable family !

To punish the lustful man, God has only to let him do and obey his devouring passions. Lust carries along with it its own punishment; and what punishment ! Slavery, and the most degrading slavery ! Look at that lustful youth : on a sudden every thing is changed about him; his bright complexion disappears, his eyes are sunk ; his appearance languid and wasted ; the alteration surprises you, but one word explains it all. A tyrant, a most cruel tyrant, is destroying him by inches. This tyrant is impurity. Penetrate into the bosom of that unfortunate youth, now a slave to the most furious of passions. That cruel master has got a full sway over him and drags on his victim from crime to crime. — But, stop, I have no more wherewith to content your de-

sires. — No matter, go on, borrow money, get deeper and deeper into debt. — But, my understanding is weakened, all my senses are worn out. — No matter, go on, obey. — But, I languish, my strength is all gone; I feel dying away daily. — No matter, I say; onward, onward from debauchery to debauchery, until you stop in the grave!

And is that all? No indeed! Shall I name those frightful diseases which like a subtle and corrosive poison pervade the whole frame and vitiate the blood? The dissolute father has contracted them in debauchery; the disorder, like a fatal inheritance, passes on to his children; these come into the world unhealthy and infected, and often bring with them disgusting infirmities, live or rather linger a few years, and die in cruel sufferings after a slow and most excruciating agony. Think well on that.

Have you never been horrified, when visiting hospitals, at the sight of those extensive halls wherein the victims of that hideous vice which kills more men than war itself ever did, are carefully separated from the rest of their fellow creatures, like lepers or like men infected with the plague? “Since it has been thy will to forget me,” says the Lord, “and thou hast forsaken me for the abject pleasures of thy senses, it is my will now that even in this life thou shouldst bear the punishment of thy crimes.”

Go then, if you will, and see those walking skeletons. But no: approach them not too near; their infectious breath resembles the foul air of the tomb; they suffer the torments of the damned, and their very bones are coloured with the stain of vice. Don't say that

you will never go so far, and that you will stop in due time. How many said so before you, and did not stop! Here, my friend, the declivity is dangerous and the way slippery: you know where you begin, you know not where you will end.

O rather, dear young friend, young and brave soldier, avert your eyes from that distressing sight, and say seriously to yourself: It was to serve my country I left my native land; it was to honour the colours of England by my valour and a virtuous life. No, never shall a soldier of the British army go and rot in an hospital ward.

And is that all? Not yet; let us add that the lustful man, by a life of slavery, of shame and most excruciating tortures, prepares for himself in hell punishments by so much the more terrible and numerous as the habit of crime shall have the more multiplied his sins, and plunged him deeper into the mire during life. Saint Remigius, one of the most illustrious bishops of Gaul, who instructed in the christian faith king Clovis and the principal officers of his army, used to say: that most of the souls now tormented in hell are damned on account of impurity.

Do you wish to save your soul, to preserve your honour unstained, to keep up the health and vigour you have acquired by hard labour and regular conduct, in the midst of a respectable family? Be chaste, be chaste. We read in history that certain mahometan soldiers who had received from the sultan, their master, a message for Godfrey de Bouillon, were struck at the bodily strength and hardihood of that christian hero; they complimented him upon it and openly expressed their admiration. Be

not surprised, said Godfrey, I am strong and robust because I am chaste.

But, my good friend, it is not enough to have shown you the extent of the evil, I must now point out to you the preservatives and the remedies. First, fly the occasions; without that, all the rest will prove of no avail; promises, tears, resolutions, confessions, will be to no purpose. There are temptations which can be overcome only by grappling with the enemy; but with regard to impurity, we must pursue an opposite course. Here, flight is the sole means we have of securing the victory. By flight the combat must begin, by flight it must continue, by flight it must finish. In this case, soldiers, bravery consists in fearing your enemy. Avoid licentious companions whom you will soon and easily recognise by their dissolute conversation. Keep aloof from persons of the other sex, whose presence may be an occasion of sin. Be guarded against those excesses in eating and drinking, that have drawn into damnation more souls than the Neros, the Diocletians and all the persecutors together could ever induce to deny their faith and betray their religion. Secondly, avoid idleness. An idle man awaits not Satan to make him fall into sin, he is his own first and most dangerous tempter. Be punctual in fulfilling the duties of your calling. Work and regular occupations are the best defence against the attacks of our passions.

To the shunning of occasions add the frequent use of prayer. Recommend yourself to God and to the Blessed Virgin Mary, who is the mother of purity. When you are tempted, be careful not to notice the temptation; immediately invoke the holy names of Jesus and

Mary. Those sacred names put to flight the enemy of salvation and extinguish the impure flames. If the temptation continues, persevere in prayer, and you will surely not fall. Practise some pious exercise in honour of the Blessed Virgin. For example, say three Hail-Marys in honour of her purity, on rising in the morning and on going to bed; recollect especially, the moment a temptation begins, to implore instantly the assistance of Jesus and Mary; and if you happen to commit any fault, beware not to give way to discouragement; humble yourself before God; beg his pardon from the bottom of your heart, and use every means in your power to avoid new failings for the future.

Lastly, be careful to frequent the sacraments of Penance and the Holy Eucharist. There is no better preservative than the humble avowal, not only of our faults, but even of our temptations. What we say of the utility and necessity of confession is still more applicable to the divine Eucharist; this is the food of the strong. As water quenches the fire, so does this heavenly manna extinguish the flames of concupiscence.

SECOND ENEMY.

Drunkenness.

Impurity does not always lead to drunkenness, but drunkenness invariably leads to impurity. No, said saint Jerom, never shall I believe a drunkard to be a chaste man. Saint Paul was right indeed in saying that a drunkard is an enemy to Jesus-Christ, that his end shall be sad and miserable. The wine that he drinks, like a serpent swallowed up, causes

death to his soul. This he will not believe, but he will learn in eternal torments that there is another God besides his belly, according to the expression of the Apostle.

There is no vice more degrading to human nature than drunkenness.

A British soldier ought to be the pattern of loyalty, courage and honour; the arms intrusted to him by his country presuppose all these military virtues. But an intoxicated soldier knows neither how to defend himself, nor protect the weak, and may even unintentionally become an assassin; he, the emblem of his country's strength, is now the laughing-stock of children. Deprived at once of sense and reason, stretched out at full length on the public way or in a ditch, he may be disarmed by a thief or a woman. In a state of intoxication he is no longer a soldier nor a man. He should be banished from the society of men and ranked amongst the brutes.

The magistrates of Sparta, a city renowned for the sobriety of its inhabitants, having one day exposed in public a slave drunk with wine, in order to inspire with horror for that vice the youths of the town, all these noble youths, seized with astonishment at so hideous a spectacle, cried out : Oh ! whence can such a monster come who, with the face of a man, has less sense than a brute ? The drunkard in effect is below the brute, because he is even destitute of instinct.

What shall I say of the consequences of this cursed vice ? A drunken soldier is always a spendthrift, insolent, quarrelsome, blasphemous. He is void of modesty, without reserve either in his words or songs, impudent in his intercourse with females, dissolute in his

manners, wanton in his looks, disrespectful to his superiors, regardless of his comrades.

It is drunkenness that swells out daily the list of culprits among soldiers. It is excess in eating and drinking that causes dysentery and the many diseases which so often reign in camps and take off more soldiers than are killed in battle. Not one month, not one day passes in England without men being carried off by excess in liquor, and who literally die drunk; some have been seen whose whole interior frame had got so burnt by the intemperate use of spirituous liquors, that at last on passing near a fire they caught fire themselves and were reduced to ashes. But this is comparatively nothing, it being only the case of a few individuals. Drunkenness undermines by degrees the strength and constitution of millions of men; it eats up as it were their health, and paves the way to all diseases.

It has been reckoned in 1845 that drunkenness and the disorders which it engenders, kill in England 30,000 men a year; that three fourths of the criminals, the half of the maniacs, two thirds of the poor are reduced to misery only by this vice; that fifteen thousand men and ten thousand women are condemned to prison for crimes occasioned by intoxication. In America three fourths of the crimes committed are caused by this same vice, and no less than 37,000 deaths a year result from excess in drink.

But never perhaps did the habit of intoxication prove the occasion of a more frightful and horrible complication of crimes than in a case related of a young man, in Africa, during the time of saint Augustin; the fact is recorded

by the holy Bishop himself. This young man, whose name was Cyrillus, was greatly addicted to drinking, and passed much of his time in taverns with debauched companions like himself. One day, having yielded to his favourite passion, he returned home quite drunk, and began by stabbing one of his sisters. The father prompted by the cries of his daughter ran to her help, when the furious youth turned his bloody hands upon the author of his days and killed him. He then stabbed another sister who was endeavouring to protect her father and to get him out of the hands of the monster. What frightful and numerous crimes committed by one man and during the course of one day! Saint Augustin, informed of this fatal event, called together his flock, ascended the pulpit with tears in his eyes, and sighing deeply, seized upon the opportunity to point out the awful excesses to which an evil passion may lead.

But let us conclude by a more consoling story which proves that notwithstanding the old french proverb : *He that has drunk shall drink again*, this vice may, like all others, be overcome by a firm and determined will aided by the grace of God. In a village situated near Nimes, in France, there lived a farmer named John, who was from his early youth so much addicted to drinking that he was continually in a state of intoxication, and was generally looked upon as the greatest drunkard of that part of the country. It so happened that a series of sermons (or what is called a spiritual retreat) was preached in his parish church. For the first three weeks John did not attend any of the exercises; it was not until two days before the conclusion

that he made up his mind to hear a sermon on the parable of the prodigal son. This discourse made the deepest impression on the mind of this new hearer. He recognised his own portrait in the description given of the prodigal child; he saw in the kindness of the father a striking and most touching image of the goodness of God, and inspired with repentance and confidence in God, he made a firm resolution to change his life. The very next day he went to the preacher and made a full confession of his sins with many sighs and marks of a sincere conversion. He was prudently advised not to renounce at once the use of wine, but on account of his health to give it up by degrees; this however he resisted with the utmost determination, and, as he declared so repeatedly and so decidedly that, for the future, nothing should ever reconcile him with this cruel enemy, his confessor, notwithstanding the inveterate habit, did not hesitate to give him absolution, most zealously exhorting him to persevere in his good sentiments.

Five or six months after, one of John's sisters happened to go to Nîmes, and there met the preacher who anxiously inquired after his penitent. "No doubt, said the good man, you are just come from your village; tell me how is John coming on?" "Oh, my good sir, answered the woman, we are truly under great obligations to you, for you have made a saint of him. Since the day you quitted our country, not only have his old companions been unable to induce him to accompany them to the wine-shop, but we ourselves could not persuade him to taste a drop of wine. It has been, he says, my greatest enemy; I have

sworn an eternal hatred to it, and I will keep my word; speak no more on the subject." The zealous missionary could not hear these words without shedding tears of joy, and whenever he had afterwards occasion to relate the story, he was used to say that after such an example he could never despair of the conversion of any sinner.

Follow this example, young soldier. Not that I ask you to give up entirely, like John, the use of wine, but only to use it with moderation. Avoid the pot-house as you would the plague, and shun the company of those who are addicted to drink, and who would immediately draw you on to walk in their footsteps. And how great a misfortune would it be, should you contract this degrading habit, and carry it with you on your return home! Your good father, your tender and pious mother pray to Heaven for your return; they long after your presence as the support and consolation of their old age. When the day of your return is decided upon, with anxious beating hearts they will look forward to the moment when they may press you in their arms, all will be joy under the paternal roof. Alas! only a few days perhaps will have passed away and your detestable habit will begin to show itself; and when after returning home reeling, you have insulted your parents, disgraced their old age, and by your disorders shortened their life, what will remain to you? Nothing but your vices, your misery, your degradation and the curse of both your father and mother, a sad prelude to the eternal malediction of God. Young soldier, think of this! think of this!

THIRD ENEMY.*Human respect.*

To be ashamed of your God is to betray your chief; to be ashamed of your religion is to desert your colours.

Young soldier, you justly feel indignant at the names of traitor and deserter; well then! the slave of human respect most justly deserves these two degrading names. Is not God your master and your father? Has he not created you by his almighty power, won a right to you by his love, purchased you by his blood? Do you remember, young soldier, the day of your first communion? On that day your pious mother, made happy by your own happiness, shed many a joyful tear by the side of her beloved son! On that day you renewed the solemn vows made for you at your baptism. You then swore fidelity to God and to his holy religion. But alas! you know it well yourself, a word, a smile of an impious or immoral comrade is often sufficient to make you prove unfaithful to such noble engagements. And yet, remember that when a man is cowardly enough to be ashamed of his faith, he will soon be ashamed of his most sacred duties, and finish by treading them under foot.

Constantius Chlorus, the father of Constantine the great, although a pagan, had christian officers at his court. Wishing one day to put their faith to the test, he had them all assembled, and after addressing them in words the best calculated to tempt them, ordered them to declare themselves openly. Some influenced by human respect and trembling for their fortune, sacrificed shamefully their religion; but the greater number, firm

and unshaken, remained faithful and openly declared themselves christians. Constantius disgraced the former and retained the latter near his person. "These are men of spirit," said he, true to their God, they will be true to their sovereign." He judged well.

You will perhaps say : But if I go to confession, if I receive the sacraments, if I am seen in the church with a book, if I do not avenge this or that injury, if I do not act like the rest of my companions, what will be said of me?

What will be said of you? Do you then fear the words of men more than the judgments of God? Has not Jesus-Christ said that he will deny before his father those who will have denied him before men?

What will be said of you? But, pray, do you deem it a disgrace to serve God? You consider it an honour to serve your country, and you would esteem it a dishonour to serve Jesus-Christ? You are proud^d of your profession; indeed you are right, for the profession of a soldier is noble and exalted; but you are a christian, and you would blush at christianity! and you would not dare to appear a disciple of Jesus-Christ! Don't you then most justly deserve the odious name of a coward?

What will be said of me? you ask. What matters what will be said of you if you perform your duty? We should blush at vice but not at virtue; shame is the natural attendant of crime, not of innocence.

Let the profligate man blush at his own conduct; as for you, you must show a noble pride and a holy firmness when you have done what you ought.

What then concerns you so much in the

sayings of men? What have you to gain by their applause, or to lose by their censure? Are you bound to give them an account of your actions? Are they your judges? do you expect from them your reward?

Besides, tell me : Are not those whose disdain you dread so much most despicable? given over to their passions, groaning under the yoke laid on them by vice; worried as they are by the reproaches of their conscience, they strive to smother its voice; and in order to derive comfort from being with the majority, they endeavour to increase the crowd of their associates in crime. But you, my friend, never forget this word of a great man : *He must have a vile and base soul who dares not be wise, because fools will laugh at him.* The discourses of fools shall pass away, but the judgments of God stand for ever.

Moreover, be convinced that the soldier who without ostentation and without fear, shows himself consistent with his convictions, will soon tire out those who rail at him.

The way to reduce the wicked to the impossibility of doing wrong, is to persevere in the habit of doing right. Let me confirm these reflections by a recent fact that will serve you as a lesson and an encouragement.

Some years ago, a student of the Polytechnic School, in France, found a rosary in one of the rooms. Indignant at the thought that this humble prayer should be said in the far famed school, he assembles his friends, tells them of his discovery, and all determined properly to expose such a superstition. The word is given; when the exercises are over, all repair to the play-ground, the rosary is hung up on the branch of a tree, and the happy discoverer

exclaims ironically : " Let our dear comrade who has lost his rosary come forward and take it ; " and the tone of his voice seemed to add : if he dare. All is silent, but the young christian does not hesitate ; it is C. T., just proclaimed the head of the school. He draws near, takes quietly his rosary, and gently addressing the one that had challenged him, said : " I thank you, my dear friend ; I prize this rosary which was given to me by my mother, and by remaining a christian, I have not, I hope, dishonoured the school. " A hurrah was heard in all the ranks. — Bravo ! they all exclaimed ; that fellow has courage !... An illustrious marshal, present at the scene, held out his hand to the young soldier of Christ, and said to him with deep emotion : " Bravo, my friend, a man who thus knows how to defend his convictions and his faith, will know how to serve his country, how to die for it. "

Young soldier, never forget that true courage is always and everywhere attended with honour. Let this motto of the brave knights of old, be also yours : "*Do thy duty, come what may.*"

FOURTH ENEMY.

Blasphemy.

Under the denomination of blasphemy we comprehend cursing and swearing.

Blasphemy is any word injurious to God or to the Saints.

Amongst the various expressions of blasphemy, alas ! too much in use in our days, there is one so common and so familiar, particularly to people moving in the inferior ranks of society, that it is heard on every oc-

casion and for every purpose : the word is *damn*, often added to the sacred name of God. But what means the word *damn*? *Damn* comes from the latin word *damnare*, which signifies to doom to eternal torments. When used with the name of God, it is an impious, blasphemous imprecation by which the blasphemer curses himself, his fellow creatures, or other things or beings equally created by Almighty God, and calls malediction upon them. And is it not a capital crime thus to use the name of the God Creator to curse his own creatures which he has blessed, and to call malediction upon yourself or your brethren, all redeemed by the blood of Jesus Christ his adorable Son?

In order to impress you with horror for such a crime, I will not tell you that blasphemy is the language of an ill-bred man. He who would presume to curse and swear in good society would be looked upon as an uneducated man. I will not tell you that blasphemy is a sign of cowardice; for, why do you blaspheme your God? Is it not to make others believe that you brave every thing? And yet, in what does true courage consist? Certainly not in words of insolence. True courage consists in facing the danger resolutely when duty commands. It is well known that a swaggerer and a coward are but the selfsame thing. Let us put aside these motives; I speak to christians, to them therefore I will say: Consider well the characters of malice which blasphemy contains in itself.

First, it bears the mark of sacrilege. Sacrilege is, as you know, the profanation of something holy. And what is more holy than the name of God? After the supreme majesty of the Creator, nothing is more imposing, no-

thing more worthy of veneration in Heaven and on earth than the holy name of God. That adorable name, so much venerated by the angels, those sublime creatures, that they dare not pronounce it without veiling themselves with their wings.

Holy, Holy, Holy is the Lord God of hosts. It is that God three times holy whom the blasphemer is insulting; and as the whole universe is the temple that God has built up to himself and which he fills up with his glory; as it is impossible for man to find therein a place where God is not present, it is therefore in the presence of God himself that the sacrilegious blasphemer outrages his supreme majesty.

Behold! the pagans used to tremble before their divinities of stone, of gold or of silver; and Cicero tells us that a philosopher, at Athens, having dared to use certain expressions that appeared injurious to the Gods, was obliged to leave the town secretly, in order to escape death that he was considered to have deserved, so deeply was the respect for the divinity rooted in all hearts. And christians, who know the true God and profess to adore him, christians are seen who are not ashamed to use his sacred name in uttering the most horrible maledictions! What a sacrilege! What an excess of impiety!

Secondly, it bears the mark of folly. Is it not downright folly to consent to lose the greatest of all goods, and to deserve eternal punishments, without reason and without satisfaction? And yet, such is the conduct of blasphemers. They lose heaven, they deserve hell, and what advantage do they derive from it? If I say to a drunkard that in giving way

to his vice he loses his soul; he may answer that he gives himself the enjoyment of drinking and amusing himself. If I say to a voluptuous man that those who abandon themselves so the corrupt desires of their heart will never see God, he will perhaps excuse himself by speaking of the attraction of pleasure. But you, blasphemers, what advantage do you reap from your cursing and swearing? What good does it procure you? None at all. You are therefore more foolish than any other sinners, as you give up heaven, and damn your soul for the sake of a habit that can procure you no kind of satisfaction.

And besides these arguments, either you believe in God or you do not. If you do, you must be convinced that he is more powerful than you, and that, without being frightened by your curses, he will know how to punish you whenever he pleases. You show therefore a want of good sense in thus blaspheming and profaning the name of Almighty God. On the other hand, if you do not believe in his existence, your behaviour is not more reasonable, for in that case, it is only a ridiculous brag, much as if you amused yourself in insulting a stone. Is not that the conduct of a fool?

Thirdly, it bears the mark of diabolical malice, and even more than diabolical. To curse and swear, to blaspheme, to pour forth imprecations, to profane the name of God, is to do the same as the devils and the lost souls of hell do and will do eternally. The blasphemer speaks on earth the language of hell. Why should we not call him by the same name as those who inhabit therein, as he does the same thing and talks the same language? I shall add that the blasphemers are still more

guilty than the devils ; for, if I hear, in hell, the unhappy wretches pouring forth insults and blasphemies against God, and if I ask them why they curse and swear and blaspheme thus a God who is infinitely holy, they will, instead of answering, shew me the flames that devour them; they curse Almighty God because he punishes them in the most rigorous manner..... But when walking upon earth, I hear the same imprecations, the same blasphemies as in hell, in spite of myself I exclaim : Unhappy man ! why do you insult your God by profaning his name ? Is it because he has created you to his image, in order that you might know and love him in this life, and possess him in the next ? Is it because he has delivered up his Son to the death of the cross for your redemption ? Is it because he has hitherto preserved your existence in spite of your sins ; ever ready to forgive you if you be converted ; and is it in fine because he gives you all that is necessary for the life of your body and the sanctification of your soul ? Overwhelmed with his gifts, ungrateful creature ! acting the part of the devils, you blaspheme him ! Your malice therefore is greater than theirs. Hell is made your home, and if you do not change, you will only leave this world to go and join in another world those whose language you hold in this.

Fourthly, it bears the character of scandal. I mean to say, that a blasphemer, by his bad example, leads others into sin, as he himself was led into it by the bad examples he had witnessed. Why do you blaspheme ? Because you have heard others do so. They have been your masters ; you have followed their lessons,

as they themselves followed the lessons of others : thus the chain is not broken. Your own corruption proceeds from another; you become the corrupter of the young, these will propagate corruption in their turn; thus is it that the degrading and sinful habit is perpetuated from the old to the young, from generation to generation.

Ye blasphemers, don't you know that this detestable habit will always go on strengthening itself within you, that it will grow with you, so that your crimes will multiply with your years? You have blasphemed when quite young, at 15 at 17 years of age; you will still blaspheme at 24, still at 30, at 40, at 60, if you reach that age; in fine, do you know when you will cease blaspheming? Only when your tongue will no longer be able to utter a word; and perhaps what has sometimes happened to others will also happen to you, that in the delirium of your last malady, the last words you will pronounce will be your last blasphemies! You will transmit that deplorable habit to your children, your children to their children, and so on, like a patrimony that will never go out of your family. Fatal patrimony indeed! Cursed inheritance that precipitates fathers and children into the same abyss, where they will reproach each other mutually with the scandals they have received and those they have given.

Shall we be surprised, after all this, to see the horror which our ancestors evinced for that abominable crime? They were frightened at the sight of a man profaning the holy name of God. In the old law, God Almighty had commanded the blasphemers to be stoned to death. Sennacherib, king of Assyria, having

presumed to utter a blasphemy, God sent his exterminating angel who killed 185,000 of his soldiers; and the impious monarch obliged to return home a fugitive, was murdered by the hands of his own children. — Saint Lewis, who was as perfect a christian as he was a valiant soldier, issued a law by which the tongue of the blasphemer was to be pierced with a red hot iron; and an inhabitant of Paris, having been condemned to suffer this punishment, the holy king exclaimed: "Oh! that I could, by enduring the same pain, banish all blasphemies from my kingdom!" so enormous did that crime appear to the religious king!

But I will relate to you a fact that shows to what a degree our ancestors abhorred blasphemy, and how rare it was amongst them. This fact was related by the Rt Revd Dr Jauffret, bishop of Metz, who died in 1821. That good prelate, before being made a bishop, was exercising his ministry in a large village in the department of the Var, in France. One day that he felt most deeply afflicted at the blasphemies continually ringing in his ears, he asked two old men whether in their young days such horrible expressions were much in use? They answered with many sighs that before the year 1745 the name of God had never been blasphemed in that country. They then reverted to a scene they had witnessed and which they related thus: "It was the custom in the village, every sunday and holy day, to assemble in an open space in order to play at different games. There happened to be one day among the players a man whom no one esteemed, and who on account of his bad conduct was known by the name of Peter

the damned. The game did not succeed according to wish, he swore by the name of God. The present shuddered with horror : He sworn by the name of God ! they exclaimed ; he will draw upon us curses from heaven. They consulted what punishment should be inflicted upon him. At last they laid hold of him, took him to the church-door, then to all the crosses in the neighbourhood, and in the midst of a crowd filled with indignation, obliged him at each station to make a public reparation, for the offence he had committed against God, and to ask his pardon. When the laborious pilgrimage was over, they conducted him out of the village, and ordered him never to appear again in those parts, and he was never seen any more.

Be instructed by the example of that good people, and conceive a just horror for such abominable expressions. If you have unfortunately contracted the habit of uttering them, try to correct yourself as soon as possible. In order to succeed, every morning when you have said your prayers, make a firm resolution not to blaspheme during the present day, beg of God to give you grace to keep your resolution, saying : *O Almighty God ! give me grace not to curse or swear this day.* But if notwithstanding, you are so unhappy as to fall again into your sin, say directly : *O Lord ! I beg thy pardon ; may thy holy name be blessed.* Do the same when you hear others blaspheming ; persevere in that good practice, and, like saint Austin, you will soon be reformed.

FIFTH ENEMY.

Idleness.

The Holy Ghost declares that idleness is the mother and mistress of all vices, and experience proves the truth of this maxim, for it is idleness that suggests the means of gratifying our passions and facilitates the execution of our evil designs : all this is well expressed by the solemn sentence of Ecclesiasticus : *Idleness hath taught much evil.* A celebrated author says that this vice is the disgrace of human nature, the mistress of ignorance, the mother of poverty, the plague of the heart, the murderer of the soul, the receptacle of vices, the opprobrium of the earth, the grave of the living man. But what particularly and shamefully characterises this vice of idleness is its incompatibility with a moral life, for it always leads to licentiousness. In the same manner as stagnant waters are soon filled with venomous reptiles, and cause contagion and death, so the soul, afflicted with the spiritual malady of sloth, becomes a sink of corruption where evil thoughts, temptations and the most shameful passions are fermenting.

Do you wish to know why this young man formerly admired for his modesty and reserve, has thrown off all restraint, and now even boasts of his evil doings? Seek after the cause of this, you will find it in his indolent and slothful life. Idleness destroyed the fence which industry opposed to the wanderings of imagination, to the seductions of bad example and licentious conversation, to the danger of frequenting evil companions, and this young idler thus fell into a disorderly way of life. What do I say? He did not want external se-

duction; the idle man, as we have already remarked, is his own tempter, acting towards himself the part of Satan: this enemy of mankind is master of his soul and commands therein altogether.

Idleness, so dangerous to all, is still more so to you, soldiers, who destitute perhaps of the advantages of a superior education, and enlisted in the service of your country when quite young and not yet inured to hardship and labour, know not how to employ the leisure afforded you by a garrison life, and think only how to gratify your passions. The Romans, dreading the danger of idleness for their soldiers, kept them employed during the winter in making public roads.

But you will say: What can a soldier do who does not know how to work at all?—I answer that the soldier who wishes for employment will always find something to do. Some among the older ones have learned a trade; this trade may give them occupation when in barracks; the younger who have never been taught a trade may assist a comrade by keeping guard in his place, or by rendering him other little services in his power. Those who have received but little education may spend their time most usefully in learning how to read, to write, and to keep accounts, attending the regimental school or having recourse for help to any fellow soldier who happens to be better instructed than themselves. Besides, there is always occupation enough for a soldier desirous to be clean about his own person and ready to oblige his comrades on every occasion. And is there not enough to do for one who is billeted in a private house and wishes to please the master? There are many ways of

making himself useful, and by this means acquiring the good will of his host.

When after all this, you have still some moments to dispose of, take a walk then with a virtuous companion; or, if convenient, repair to the chapel and pay your adorations to Jesus Christ dwelling in the tabernacle. If you are obliged to remain in the guard-house, read a book which may both instruct and interest you. You will easily find friends well disposed to lend you some.

But if you ought to cherish good books, in the same proportion must you detest bad ones. A good book enlightens our mind and strengthens our heart; a bad one is a serpent which sooner or later will be death to your soul. Bad books are even more dangerous than evil conversations, because what you cannot hear without blushing, you can read freely and unwitnessed. One bad book is sometimes enough to awaken in the heart the most shameful inclinations and lead a man to the perpetration of the greatest crimes.

On the other hand, how consoling is the example of those admirable soldiers who apply themselves to study even in the bustle of a barrack life. We might mention the example of several in the french army, who by well employing their leisure hours have been able, on quitting the service, to enter an ecclesiastical seminary, and have even, some of them at least, become priests, and generously sacrificed their repose and devoted their lives to the conversion of infidels in foreign and distant countries. It was in the patient endurance of the many vexations which their religious conduct brought on them from their idle and dissolute companions, that they learned cou-

rageously to suffer persecution for their faith. Many others consecrated themselves to the education of poor and orphan children, in the charitable institutions established in France for that purpose : admirable vocation indeed, bestowed on them from heaven in recompense for their tender and industrious charity towards the poor, for whose sake they sometimes deprived themselves of their own food. All these men were most careful during the whole time they served in the army, to discharge most faithfully all their duties, endeavouring at the same time to caution their comrades against the dangers of idleness.

Let us conclude and repeat over and over again : Fly, fly idleness. Remember what the Holy Ghost has said—and what you read in the Bible : *He who labours not has no right to eat.* Remember that the Apostles, notwithstanding their numerous and holy occupations, gained their bread by the work of their hands ; and that Jesus-Christ himself, until the age of thirty, followed with St. Joseph the trade of a carpenter. “ Always be doing something, ” says St. Jerom, “ in order that neither God nor the devil may ever find you idle. If the devil sees you occupied, he will not try to tempt you ; and if God finds you at all times attentive to your work, he will have no cause to punish you.

RULES FOR A CHRISTIAN SOLDIER.

Hitherto, my dear friends, we have only pointed out to you the enemies whom you will have to combat in order to be true christians ; but it is not sufficient to avoid evil ;

the Holy Ghost commands us also to do good. In the combat that you will have to maintain against the enemies of your salvation and of your happiness, you will need support and assistance. Left to your own resources, you would infallibly fall and perish. This assistance and support, you will find in the practice of your religious duties of which we have now to speak.

When you awake in the morning, let your first thoughts be turned towards God; say to him at least interiorly : “ *My God, I give thee my heart; I offer to thee all my actions; grant that I may spend this day without offending thee.* After this, make the sign of the cross at least upon your heart if you cannot do so publicly; look upon that sacred sign as the mark of a christian and as the profession of your faith; then dress yourself quickly and modestly.

Never neglect your morning prayers; if you cannot say them in the presence of your comrades, who might make you a subject of ridicule, take advantage of the first leisure moment you may have to recite them, either on the march, in mounting guard, or performing any other military duty; but never on any account neglect them.

Before taking your meals ask the blessing of God, saying, at least from the heart : *Bless, O my God, the food I am about to take; and after eating, return thanks in these words : I thank thee, O my God, for the food which I have taken.*

Never go to sleep without saying your night prayers and making a short examination of conscience accompanied by a sincere act of contrition. You might be surprised by death;

how many have thus been carried off! And what misfortune would it be, should you have to appear before God without a thorough detestation of your sins! The examination of conscience if made every evening, will render confession more easy and will assist you much in the correction of your faults.

Should you pass before a catholic church or chapel in the course of the day, if not too much pressed for time, enter, and offer up your adorations to Jesus Christ in the Holy Eucharist. This practice of visiting churches is of much advantage; it helps to expiate the irreverences we may have committed in them; it is very agreeable to Jesus Christ who too often remains alone in his sanctuary on our altars, although he has there established the throne of his mercies and ardently desires to distribute his graces to all around. In England and Ireland, owing to peculiar circumstances, it is not generally the practice to leave the churches and chapels open during week days; but in Malta, Gibraltar and other catholic garrison towns under the British dominion, you will find them open at all times of the day.

Do not fail (unless when your military duties absolutely prevent you) sanctifying the sundays and holydays by assisting at the holy sacrifice of the Mass. Remember that this is a serious obligation, and that where you have the opportunity, you cannot absent yourself without grievous sin. Your position in life as a soldier does not exempt you from this precept. Hear as often as you can the word of God and assist at the other offices of the church. Read also some good book or the life of some saint; or, if you cannot read, and have time and opportunity, listen to the reading of some comrade.

Approach the sacraments on all the great feasts of our Lord and of the Blessed Virgin. Those who ardently love God and have a tender piety will do so oftener. To go rarely to confession and communion when we have the opportunity of doing otherwise, and lead a good life at the same time, is next to impossible. Being more exposed to temptations in your state of life, you require more strength to resist them; and where will you find this strength if not in the sacraments?

From time to time in the day, raise up your heart to God and beg of him to grant you his love and his grace, and offer up to him your work and your military exercises. When you are for example on guard or on duty, think of God, of his mercy towards the good and the rigours of his justice towards the wicked. There is no better way of preventing weariness than seriously entertaining these thoughts. Did you know only how to perform all your duties for the love of God, you would soon become great saints.

Receive all the orders of your officers with respect, as if they came from God himself; execute them with attention, exactitude and cheerfulness. The duties of your state are so many good works which you are indispensably obliged to perform.

When in spite of your good resolutions you may have committed some faults, ask pardon of God on the spot; impose upon yourself, by way of penance, some prayer or other pious deeds in order to increase your vigilance for the future. Should you have the misfortune to fall into mortal sin, hasten to recover the grace of God by a good act of contrition, and have recourse to the sacrament of Penance.

Honour the sacred heart of Jesus, that heart whose every motion has no other object but your happiness. Place great confidence in the Blessed Virgin Mary, and beg of her to protect you in all your wants and in all your dangers. Invoke also often your good angel, St. Michael the Prince of the heavenly hosts, St. Joseph and your holy Patron, and thank them for the care with which they watch over you.

In sickness, where there is the slightest danger, do not neglect to ask for a priest and receive in time the last sacraments. Do all in your power to procure the same grace for your parents and friends: it is the greatest service that you can render them; on the right use of that last moment depends for them as well as for yourself a happy or a miserable eternity. Do not harbour those cruel prejudices of ignorant catholics who look upon Extreme-Uction as the announcement of death, when it is certain on the contrary that this sacrament is instituted for both our corporal as well as our spiritual relief.

Finally, do not forget the souls in purgatory; pray for those of your relations, friends and benefactors, if you yourself do not wish to be forgotten after your death.

For your last pious practice, make it a rule always to carry under your garments some religious emblem, such as a crucifix, a rosary, a medal or a scapular, so that, as your uniform serves to show to what regiment you belong and under what colours you fight, in the same manner, this exterior mark may recall to your mind, should you be unmindful of it, the religion to which you belong and the God whom you adore.

You will perhaps find it difficult at first to follow all these good counsels; but if you observe them faithfully, they will soon become easy and even agreeable. God will enable you by his grace to overcome all difficulties; he is so good a master! Under his guidance we are quite safe. Take courage then; is not Heaven worth fighting for? On your death-bed you will find your consolation, and you will then rejoice at having followed these salutary instructions.

Do this and you shall live : *Hoc fac et vives* (Luc, x, 28.)

THE LITANY OF THE HOLY NAME OF JESUS.

Lord, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God, the Father of Heaven,
 God the Son, Redeemer of the World,
 God the Holy Ghost,
 Holy Trinity, One God,
 Jesus, Son of the Living God,
 Jesus, Splendour of the Father,
 Jesus, Brightness of Eternal Light,
 Jesus, King of Glory,
 Jesus, Son of Justice,
 Jesus, Son of the Virgin Mary,
 Jesus, most Amiable,
 Jesus, most Adorable,
 Jesus, most Admirable,
 Jesus, the mighty God,
 Jesus, Father of the World to come,
 Jesus, Angel of the Great Council,
 Jesus, most Powerful,
 Jesus, most Patient,
 Jesus, most Obedient,
 Jesus, meek and humble of heart,

Have mercy on us.

Jesus, Lover of Chastity,
 Jesus, Lover of us,
 Jesus, God of Peace,
 Jesus, Author of Life,
 Jesus, Example of all Virtues,
 Jesus, zealous Lover of Souls,
 Jesus, our God,
 Jesus, our Refuge,
 Jesus, Father of the Poor,
 Jesus, Treasure of the Faithful,
 Jesus, the Good Shepherd,
 Jesus, True Light,
 Jesus, Eternal Wisdom,
 Jesus, infinite Goodness,
 Jesus, the Way, the Truth, and the Life,
 Jesus, Joy of Angels,
 Jesus, Master of the Apostles,
 Jesus, Teacher of the Evangelists,
 Jesus, Strength of Martyrs,
 Jesus, Light of Confessors,
 Jesus, Spouse of Virgins,
 Jesus, Crown of all Saints,
 Be merciful unto us, spare us, O Lord Jesus,
 Be merciful to us, hear us, O Lord Jesus!
 From all evil,
 From all sin,
 From thy wrath,
 From the snares of the devil,
 From the spirit of uncleanness,
 From everlasting death,
 From the neglect of the holy inspirations,
 Through the Mystery of thy Holy Incarnation,
 Through thy Nativity,
 Through thy Divine Infancy,
 Through thy Sacred Life,
 Through thy Labours,
 Through thy Agony and Passion,
 Through thy Cross and Dereliction,
 Through thy Pains and Torments,
 Through thy Death and Burial,
 Through thy glorious Resurrection,
 Through thy Ascension,
 Through thy Joys and Glory,
 In the Day of Judgment,

Have mercy on us.

Lord Jesus deliver us.

Lamb of God, who takest away the sins of the world : spare us, O Lord Jesus !

Lamb of God, who takest away the sins of the world ; hear us, O Lord Jesus !

Lamb of God, who takest away the sins of the world : have mercy on us, O Lord Jesus !

Lord Jesus, hear us.

Lord Jesus, graciously hear us.

V. Let the name of the Lord be blessed.

R. Now and for evermore. Amen.

LET US PRAY.

O Lord Jesus Christ, who has said, *Ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened unto you ;* mercifully attend to our supplications, and grant us the gift of divine charity, that we may ever love thee with our whole hearts, and never cease from praising thy holy name, who livest and reignest, one God, world without end. Amen.

THE LITANY OF THE BLESSED VIRGIN.

ANTHEM.

We fly to thy patronage, O holy Mother of God !
Despise not our petitions in our necessities, but
deliver us from all dangers, O thou ever glorious
and blessed Virgin.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, have mercy on us.

God the Son, Redeemer of the World, have mercy
on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.

Holy Mother of God, pray for us.

Holy Virgin of Virgins, pray for us.

Mother of Christ, pray for us.

Mother of divine grace, pray for us.

Mother most pure,
 Mother most chaste,
 Mother undefiled,
 Mother inviolate,
 Mother most amiable,
 Mother most admirable,
 Mather of our Creator,
 Mother of our Redeemer,
 Virgin most prudent,
 Virgin most venerable,
 Virgin most renowned,
 Virgin most powerful,
 Virgin most merciful,
 Virgin most faithful,
 Mirror of Justice,
 Seat of Wisdom,
 Cause of our Joy,
 Spiritual Vessel,
 Vessel of Honour,
 Vessel of singular Devotion,
 Mystical Rose,
 Tower of David,
 Tower of Ivory,
 House of Gold,
 Ark of the Covenant,
 Gate of Heaven,
 Morning Star,
 Health of the Weak,
 Refuge of Sinners,
 Comforter of the afflicted,
 Help of Christians,
 Queen of Angels,
 Queen of Patriarchs,
 Queen of Prophets,
 Queen of Apostles,
 Queen of Martyrs,
 Queen of Confessors,
 Queen of Virgins,
 Queen of all Saints,
 Queen Immaculate in thy Conception,

Lamb of God, who takest away the sins of the world, spare us, O Lord!

Lamb of God, who takest away the sins of the world, graciously hear us, O Lord!

Pray for us.

Lamb of God, who takest away the sins of the world, have mercy on us, O Lord!

V. Pray for us, O holy Mother of God!

R. That we may be made worthy of the promises of Christ.

PRAYER.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we to whom the incarnation of Christ thy Son, hath been made known by the message of an Angel, may, by his passion and cross, be brought to the glory of his resurrection: through the same Christ our Lord. Amen.

A SHORT LITANY OF SAINTS,

For the use of Soldiers.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, have mercy on us.

God the Son, Redeemer of the World, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary,

St. Michael,

All ye holy Angels and Archangels,

St. John Baptist,

St. Joseph,

St. David,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

All ye holy Apostles and Evangelists,

St. Victor,

St. Maurice,

St. Vitalis,

St. Longinus,

St. George,

Pray for us.

St. Alexander,
 St. Eleutherus,
 St. Theodore,
 St. Theophilus,
 St. Sebastian,
 All ye holy Martyrs,
 St. Martin,
 St. Augustine,
 All ye holy Bishops and Doctors,
 St. Vincent of Paul,
 St. Eugene,
 All ye holy Priests and Levites,
 St. Benedict,
 All ye holy Monks and Hermits,
 St. Lewis,
 St. Edward,
 All ye holy Confessors,
 St. Cecily,
 St. Clotilda,
 All ye holy Virgins and Widows,
 All ye Men and Women, Saints of God, make in-
 tercession for us.
 Lamb of God, who takest away the sins of the
 world, spare us, O Lord.
 Lamb of God, who takest away the sins of the
 world, hear us, O Lord.
 Lamb of God, who takest away the sins of the
 world, have mercy on us, O Lord.
 Christ, hear us
 Christ, graciously hear us.

Pray for us.

LET US PRAY.

O Lord, God of Hosts, who to those who fight
 like christian soldiers, givest victory upon earth
 and a crown of glory in Heaven, grant, we beseech
 thee through the intercession of thy Saints, that
 serving thee with fidelity as they did, and defeating
 like them the enemies of our salvation, we may
 also like them prove victorious upon earth, and
 with them triumph eternally in Heaven; through
 Jesus Christ our Lord and Saviour. Amen.

PART II.

PRAYERS AND OFFICES.

Bless God at all times : and desire of Him to direct thy ways, and that all thy counsels may abide in Him.
TOB. 4.

MORNING PRAYERS.

1. Rise at an early and regular hour, not only to avoid sloth, but to discharge well, and in proper time, your religious and domestic duties. When you awake, make the sign of the cross, and give your first thoughts to God, saying: I give myself entirely to thee, O Lord; bless me, govern me, and confirm me in all good works, this day and for ever; and after this short and miserable pilgrimage, bring me to everlasting happiness. Amen.

2. Devote the first moments of the day to prayer, it is the most favourable time for this holy exercise; the continual need you will have, during the day, of the assistance of God's grace, should make you solicitous to implore it from the very beginning thereof. Before prayer, pause awhile, think what you are yourself, and what God is, to whom you are going to speak. Then take holy water, and blessing yourself, kneel down, and say the following prayers.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Blessed be the holy and undivided Trinity now and for ever more. Amen.

Let us implore the grace of the Holy Ghost, to pray well.

Come, O Holy Ghost! replenish the hearts of thy faithful, and kindle in them the fire of thy divine love. Impress our minds with the respect

and attention, which we owe to the presence of our God, our Father, and our Judge, before whom we presume to appear, and to whom we dare to offer our prayers, though we are but dust and ashes.

Let us adore God, and thank him for his benefits.

AN ACT OF ADORATION.—O my God! I adore thee as my Creator and Sovereign Lord; I am nothing before thee; I acknowledge my dependance, and submit myself entirely to thee.

AN ACT OF THANKSGIVING.—O my God! I give thee thanks for having created me; for having preserved me; for having redeemed me by the blood of thy Son; for having made me a child of thy Church, and generally, for all the favours I have received from thy infinite goodness.

Let us offer ourselves to God, and beg his assistance.

AN ACT OF OFFERING.—O my God! I offer unto thee my soul and body, my whole being, all my thoughts, words, actions, and sufferings of this day. May all, O Lord! be directed to thy greater glory and my salvation. This day will be perhaps the last of my life; grant that I may not be so unhappy, as to abuse it.

AN ACT OF PETITION.—O my God! I acknowledge that I can do no good towards my salvation, without the help of thy holy grace, but, with it, I can do all things. Grant me then, O Lord, through Jesus Christ thy Son, all the graces I stand in need of, to spend this day piously, and to fulfill all thy holy commandments.

Let us profess, and duly exercise, the Three Theological Virtues.

AN ACT OF FAITH.—O my God! I firmly believe all the sacred truths which thy Holy Catholic Church believes and teaches, because thou hast revealed them, who canst neither deceive, nor be deceived.

AN ACT OF HOPE.—O my God! relying on thy goodness and promises, I hope to obtain pardon for my sins, the assistance of thy grace, and life everlasting; through the merits of Jesus Christ, our Lord and Saviour.

AN ACT OF LOVE.—O my God! I love thee above all things, with my whole heart and soul, purely because thou art infinitely perfect, and deserving of all love: I love also my neighbour as myself, for the love of thee; I forgive all who have injured me, and ask pardon of all whom I have injured.

For all necessities, both of soul and body, let us pray as Christ taught us. Matth. vi.

Our Father who art in heaven, hallowed be thy name.—Thy kingdom come.—Thy will be done on earth, as it is in heaven.—Give us, this day, our daily bread:—And forgive us our trespasses, as we forgive them that trespass against us.—And lead us not into temptation.—But deliver us from evil. Amen.

Let us salute the Mother of God in the words of the Angel. Luke i. 28, 42.

Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women;—and blessed is the fruit of thy womb, Jesus.—Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Let us profess our Faith, as taught by the Apostles.

I believe in God, the Father Almighty, Creator of heaven and earth;—and in Jesus Christ, his only Son, our Lord;—who was conceived by the Holy Ghost, born of the Virgin Mary;—suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose again from the dead;—he ascended into heaven, sitteth at the right hand of God, the Father Almighty;—from thence he shall come to judge the living and the dead.—I believe in the

Holy Ghost;—the Holy Catholic Church; the communion of Saints;—the forgiveness of sins;—the resurrection of the body;—and life everlasting. Amen.

*Let us consider the sins to which we are most subject, and make a firm resolution to avoid them.
(Pause awhile : then say :)*

I confess to Almighty God, to Blessed Mary, ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the Blessed Mary, ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on us, forgive us our sins, and bring us to life everlasting. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

AN ACT OF CONTRITION.—O my God! I am most heartily sorry for having offended thee, because thou art infinitely good, infinitely amiable, and sin displeases thee in the highest degree; I make a firm resolution, with the help of thy grace, never more to offend thee. I hope for pardon of my sins, through the merits of the passion and death of thy Son, our Lord, and purpose to confess them, and amend my life.

Let us pray for those for whom we are bound to pray, and for those who have recommended themselves to our prayers.

Lord God Almighty, who art the author of all good, grant, we beseech thee, to us, and to all those for whom we pray to thee, an increase of faith, hope and charity; and, that we may obtain

what thou promisest, make us love what thou commandest; through Christ our Lord. Amen.

Let us implore the protection of the B. Virgin, of our Guardian Angels, and Holy Patrons.

We fly to thy patronage, O Holy Mother of God! despise not our petitions in our necessities; but deliver us from all dangers, O ever Glorious and Blessed Virgin! Amen.

O Blessed Spirits, to whose care we are committed by the Supreme Clemency, illuminate, defend, and govern us this day, and every day of our life: preserve us particularly from sin, and watch over us at the awful moment of our death. Amen.

Great Saints, whose names we bear, pray for us, that we may serve God faithfully in this life, as you have done, and glorify him eternally with you in heaven. Amen.

May the divine assistance remain always with us. Amen.



NIGHT PRAYERS.

If it is a duty of the first importance to begin the day well, it is, doubtless, one of no less importance to conclude it properly. The graces conferred on us, in the course of the day, and the protection we stand in need of against the dangers of the night, are urgent reasons for us to address ourselves to God with the utmost gratitude and fervour.

The many signal blessings God has bestowed and does bestow on those families where prayers are regularly said in common, should above all be a sufficient inducement to establish this practice every where, chiefly at night, when all may meet with greater convenience.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the Holy and Undivided Trinity, now and for evermore. Amen.

Let us implore the grace of the Holy Ghost to pray well.

Come, O Holy Ghost! replenish the hearts of thy faithful, and kindle in them the fire of thy divine love. Impress our minds with the respect and attention which we owe to the presence of our God, our Father and our Judge, before whom we presume to appear, and to whom we dare to offer our prayers, though we are but dust and ashes.

Let us adore God, and thank him for his benefits.

AN ACT OF ADORATION.—O my God! I adore thee as my Creator and Sovereign Lord; I am nothing before thee; I acknowledge my dependence, and submit myself entirely to thee.

AN ACT OF THANKSGIVING.—O my God! I give thee thanks for having created me; for having preserved me; for having redeemed me by the blood of thy Son; for having made me a child of thy Church; and generally, for all the favours I have received from thy infinite goodness.

Let us profess, and duly exercise, the Three Theological Virtues.

An act of Faith.	} as in morning prayers, p. 48.
An act of Hope.	
An act of Love.	

For all necessities, both of soul and body, let us pray as Christ taught us.

Our Father, who art in heaven, etc., as at page 49.

Let us salute the Mother of God in the words of the Angel.

Hail, Mary, full of grace, etc., as at page 49.

Let us profess our Faith as taught by the Apostles.

I believe in God, as at page 49.

Let us implore the grace of God to know and detest our sins.

Great God, Sovereign Judge of the living and the dead, who willest not the death of the sinner, but that he be converted and live; I humbly present myself before thee, to render thee an account of this day. Give light to my mind, that I may know my sins; and sorrow to my heart, that I may detest them as they deserve to be detested.

Let us examine our consciences on the sins which we have committed this day, by thought, word, action, or omission; dwelling particularly on the failings to which we are most subject. (Pause awhile; then say:)

I confess to Almighty God, etc. } as at page 50.
An act of Contrition.

Let us implore the protection of the B. Virgin, and recite her Litany.

The Litany of the Blessed Virgin, as at page 42.

Let us pray for the souls of the faithful departed, and particularly for those of our relations, benefactors, and friends.

O God, the Creator and Redeemer of all the faithful; give to the souls of thy servants departed the remission of all their sins; that, through the help of pious supplications, they may obtain the pardon they have always desired; who livest and reignest world without end. Amen.

Let us recommend our rest to God, to the Blessed Virgin, our Guardian Angels, and the Saints.

Ant. Save us, O Lord, waking; guard us sleeping; that we may watch with Christ, and rest in peace.

V. Vouchsafe, O Lord; this night, to preserve us from sin.

R. Have mercy on us, O Lord; have mercy on us.

LET US PRAY.—Visit, we beseech thee, O Lord, this habitation, and remove from it all the snares of the enemy; let thy holy angels dwell herein, to preserve us in peace; and let thy blessing be always upon us : through Christ our Lord. Amen.

Hail, O Queen, Mother of Mercy! Hail, our life, our sweetness and our hope! We, the banished children of Eve, cry unto thee. To thee we send up our sighs; groaning and weeping in this valley of tears. Turn then, O gracious advocate, thine eyes of mercy towards us. And after this our exile, show unto us Jesus, the blessed fruit of thy womb. O clement, O bountiful, O sweet Virgin Mary.

O blessed Spirits, whom God in his mercy has appointed to watch over us; great Saints whose names we bear; ye all the elect and blessed of God; we implore your powerful protection. Intercede for us, we beseech you, before the Lord, that he may be pleased to pour his blessing on us, to grant us a quiet night. and the grace of a holy and happy death. Amen.

V. May our evening prayer ascend unto thee, O Lord.

R. And may thy mercy descend upon us.

O my God! I offer unto thee the rest I am going to take, in union with the rest which my Saviour Jesus Christ took upon earth, and with his death and burial. I offer also my awaking in the morning in honour of his awaking, and of his glorious resurrection. I adore the dispositions of his Sacred Heart in these various states, and humbly beg of thee the favour of being made partaker of them. Amen.

May the Divine Assistance remain always with us. Amen.



DAILY PRACTICES.

THE ANGELUS DOMINI,

To be said every morning, noon, and evening, in memory of the adorable mystery of the Incarnation of the Son of God.

V. The Angel of the Lord declared unto Mary;

R. And she conceived of the Holy Ghost.

Hail, Mary, etc.

V. Behold the Handmaid of the Lord.

R. May it be done unto me according to thy word.

Hail, Mary, etc.

V. And the Word was made flesh;

R. And dwelt amongst us.

Hail, Mary, etc.

V. Pray for us, O Holy Mother of God!

R. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech thee. O Lord, thy grace into our hearts; that we, to whom the Incarnation of Christ, thy Son, was made known by the message of an Angel, may through his passion and cross be brought to the glory of his resurrection, through the same Christ, our Lord. Amen.

This prayer is to be recited kneeling, except on Saturday noon and evening, and Sundays, when it is recited standing. During Easter time, that is from Easter to Trinity Sunday, the following Antiphon is substituted for the "Angelus," and is always recited standing.

THE REGINA COELI.

V. O Queen of Heaven, rejoice, Alleluia.

R. For he whom thou didst deserve to bear, Alleluia.

V. Is risen again, as he said, Alleluia.

R. Pray for us to God, Alleluia.

V. Rejoice, and be glad, O Virgin Mary! Alleluia.

R. Because our Lord is truly risen, Alleluia.

Let us pray.

O God, who, by the resurrection of thy Son, our Lord Jesus Christ, hast vouchsafed to fill the world with joy, grant, we beseech thee, that through the intercession of the Virgin Mary, his Mother, we may receive the joy of eternal life; through the same Christ, our Lord. Amen.



PRAYERS BEFORE AND AFTER MEALS.

Sanctify your meals by prayers before and after, and by referring them to the glory of God. Eat and drink to recruit your strength, and enable yourself the better to fulfil every duty. Avoid greediness, intemperance and sensuality. Never fail, without an important reason, to observe the days of fasting and abstinence enjoined by the Church, in defiance of the criminal negligence that others may manifest in relation to this duty.

BEFORE MEALS.—Bless us, O Lord, and these thy gifts which of thy bounty we are about to receive; through Jesus Christ, our Lord. Amen.

AFTER MEALS.—We give thee thanks, Almighty God, for these and all thy benefits, who livest and reignest world without end. Amen. And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.



THE ROSARY OR BEADS.

This devotion, having for its object, not only the veneration and invocation of the glorious Virgin, mother of our Saviour, but also the devout commemoration of the chief mysteries of our redemption, in which she bore a part, and the obtaining through her intercession, the graces and virtues peculiar to each mystery; it is justly ranked among the most solid devotions of our holy religion.

You are, therefore, exhorted to set apart one quarter of an hour, to say your beads, being one third part of the Rosary, reflecting at the same time on the following mysteries.

PART I. Joyful mysteries—for Monday and Thursday; 1. The Annunciation; 2. The Visitation; 3. The Nativity of our Lord; 4. The Purification; 5. The finding of our Lord in the temple.

PART II. Sorrowful mysteries—for Tuesday and Friday; 1. The Agony in the garden; 2. The Scourging of our Lord; 3. The Crowning with thorns; 4. The carrying of the Cross; 5. The Crucifixion.

PART III. Glorious mysteries—for Wednesday, Saturday and Sunday; 1. The Resurrection; 2. The Ascension; 3. The Descent of the Holy Ghost; 4. The Assumption of the B. Virgin; 5. The Crowning of the B. Virgin and Saints.

Indulgences, called St. Bridget's, are annexed to beads when blessed by a priest specially authorised for the purpose. Whoever has these beads, and devoutly prays on the five decades, at least once a week, may gain a plenary indulgence, on each of the solemn feasts of Christ, and of the Blessed Virgin; also on those of St. John the Baptist, of St. Joseph, of the Holy Apostles, and at the hour of Death; besides many partial indulgences, as often as he says the beads. Those who say them daily, may also obtain a plenary indulgence once a month, on whatever day they choose. The conditions generally prescribed to gain a plenary indulgence, are Confession, Communion, and Prayers—for instance, five times our Father, and Hail, Mary,—offered up agreeably to the intention of the Sovereign Pontiff. After the beads, you may say the following

PRAYER

TO THE MOST HOLY AND IMMACULATE HEART OF MARY FOR
THE CONVERSION OF SINNERS.

O Mary, conceived without sin! *pray for us, who have recourse to thee. Mary, refuge of sinners! pray for us.*

Most Holy and Immaculate Heart of Mary, the most meek, the most compassionate of all hearts, be my consolation in my troubles, and my refuge at the hour of death. Amen.

Hail, Mary, full of grace, etc.

THE PRAYER OF ST. BERNARD, "MEMORARE."—Remember, O most merciful Virgin Mary, that it is unheard of, that any one flying to thee for protection, imploring thy help, or seeking thy intercession, was ever forsaken. Animated by this unerring confidence, I hasten to thee. Virgin of Virgins; I fly to thee, O sweet Mother; a wretched sinner, I prostrate myself groaning at thy feet; despise not my prayer, O Mother of the Divine Word; but graciously hear and grant the same. Amen.



SPIRITUAL READING.

Be not less solicitous in nourishing your soul, than you are in nourishing your body. Besides the morning food of prayer and holy meditation, strengthen it again in the evening by reading a spiritual book, or a chapter in the New Testament. It would be rash to read any books but such as are approved by the pastors of the church.



EXAMINATION OF CONSCIENCE.

Examine every night, in what manner you have spent the day, as a prudent merchant takes a daily account of his profit and loss. Self-examination is that judgment which St. Paul admonishes us to pass on ourselves, if we would avoid the rigour of God's Judgment. It may be practised in this manner: 1. Call to mind the presence of God; 2. Thank him for his benefits; 3. Implore his heavenly light; 4. Review the state of your conscience; 5. Conceive a hearty sorrow for your offences; and 6. Resolve to amend. This examination of conscience should be made during or after night prayers.

Before going to bed, if you observe the excellent practice of morning meditation, you should read

some pious reflections, which may serve as the subject of meditation, and turn them over in your mind, whilst you are composing yourself to sleep; as also, when you rise next day.

MEDITATION.

Should the duties of your state of life afford you leisure, you might add to your morning prayer half, or at least, a quarter of an hour of meditation, in which the following method may be used.

Having formed an act of faith, respecting the presence of God, and an act of contrition to cleanse your heart from sin, implore the assistance of the Holy Ghost, that all the *powers* of your soul may be devoted to the service and glory of the Sovereign Majesty. Then,

1. Exercise the *memory* by calling to mind the subject you have prepared, and representing it suitably to your imagination; for instance, the birth of our Lord, as if you were present; hell, as if you saw it; heaven, in like manner.

2. Exercise the *understanding* by seriously considering the subject in itself and in relation to you. You consider the subject in itself, by dwelling on the different circumstances, and by reasoning upon them, in order to convince your mind of the motives you have to shun such a vice, and practice such a virtue. You consider the subject with respect to yourself, by comparing your past conduct and present dispositions with that which you have discovered to be your duty; so that knowing your defects and imperfections, you may the more easily reform: a point of such importance that, without it, meditation would avail you but little.

3. Exercise the *will*, 1. By exciting pious affections, according to the nature of the subject, and the interior action of the Holy Ghost; 2. By forming resolutions, not only to shun vice and practise virtue in general, but to shun such a vice, and practise such a virtue in particular; 3. By prayers

to obtain the assistance of God, through Jesus Christ, our Saviour and Mediator, and also the intercession of the B. V. Mary. and the Saints.

Meditation may be thus applied to the mysteries of the life, passion, death, and resurrection of our Lord; to any christian truth; to the Commandments; to the seven Deadly Sins; to the duties of our calling, etc. etc., by consideration, examination, pious affections and resolutions. It may be also applied to any vocal prayer, by dwelling on the meaning of each word or sentence, and by exciting corresponding sentiments.

For subjects of meditation, see the table of contents.—P. III. PIOUS REFLECTIONS.



THE LORD'S DAY.

SANCTIFICATION OF THE LORD'S DAY.

Make the sanctification of the Lord's day one of the capital rules of your life; let it be for you a day of sacred rest; and as this day is especially set apart for the worship of God, and the consideration of our spiritual welfare, devote more time than usual to the affairs of your soul, by reading some pious book, meditating on some christian truth, reciting your beads or other prayers, examining your conscience, and particularly reviewing the manner in which you have spent the week that has just elapsed, and proposing to be more watchful over yourself for the time to come.

INSTRUCTION.

If you have it not in your power to hear Mass every day, let nothing but impossibility or a grievous inconvenience hinder you from being present at that holy sacrifice on Sundays and holy days of obligation. It is the greatest act of religion in which we can participate; it is that which is most pleasing to God, and most salutary to man.

The Mass is a solemn sacrifice in which Jesus Christ offers himself through the ministry of the Priest in an unbloody manner, as he offered himself and was sacrificed on the Cross in a bloody manner. The Mass, therefore, so far from being a second sacrifice, is only a continuation and at the same time a commemoration of the great sacrifice of the Cross; the Priest, the Victim, the effects are the same.

By reason of this essential connection which this sacrifice of the Mass has with the sacrifice of the Cross, it completely answers all the ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. It is offered to God in the Catholic Church, as a daily

commemoration of the passion of Christ: "Do this for a commemoration of me."—Luke, 22; and also, 1. As a most solemn worship of the Divine Majesty; 2. As a most acceptable thanksgiving to God; 3. As a most powerful means to obtain pardon for our sins; 4. As a most effectual way to call his grace and blessings upon us.

When in the church, observe the strictest modesty, and behave with all the reverence which the holiness of the place requires. Never speak there without necessity; and even in that case, let it be in a low voice, and few words. Avoid also looking about, and keep a strict guard over all your senses. When Mass is about to begin, collect all the faculties of your soul, to hear it with devotion, imagining yourself on Mount Calvary, at the foot of the cross of your dying Saviour. Accompany the Priest in all the actions of the Sacrifice, and unite your intention with his, or rather with that of Jesus Christ, who is really the Priest, though he be invisible.

THE MASS.

PART I.

PREPARATION FOR THE SACRIFICE,

By the praises of God, the reading of the Holy Scriptures, and the profession of faith in the doctrines of the Church.

This first part was formerly called "the Mass of the Catechumens," for the Catechumens, or persons under instruction for Baptism, attended at this part.

AT THE BEGINNING OF THE MASS,

The Priest, being at the foot of the Altar, begins by marking himself with the Sign of the Cross. This ceremony is the usual manner in which, from the very origin of Christianity, the true believers brought to their recollection the fact of Christ's having died upon a cross, from which death they expected every blessing. Make, therefore, the sign of the cross together with the Priest, and invoke the Most Blessed Trinity.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

It is in thy name, O Adorable Trinity! it is to honour thee, and to do thee homage, that I assist at this most holy and august sacrifice. Permit me then, O Lord, to unite my intention with that of thy minister now at the Altar, in offering up this precious Victim. Give me the same sentiments I ought to have had on Mount Calvary, had I been an eye-witness of that bloody sacrifice. Grant that I may assist at this renewal of that same sacrifice with the attention, respect and awe due to such august mysteries; and that, by the merits of the Victim here offered for me, I myself may become an agreeable sacrifice to thee, who livest and reignest, world without end. Amen.

Then thinking, in the bitterness of your soul, on all your past sins, say, with an humble and contrite heart, *I confess to Almighty God, etc.*, page 50.

AT THE INTROIT.

When the Priest goes to the book placed upon the Altar, on his right hand side.

As the Priest entered the door from the Vestry to the Sanctuary, the choir sung an antiphon, taken from one of the Psalms, and appropriate to the festival which was celebrated; hence this antiphon was called "*ad introitum*," or "*at the entrance*," and is now known by the name of "*the Introit*."

Psalm 116.—O praise the Lord, all ye nations; praise him, all people; for his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Glory be to the Father, etc.

THE ANGELIC HYMN.

When the Priest is before the middle of the Altar.

This hymn is called the Angelic Hymn, as its first words are those sung by the Angels on the night when Christ was born.

"Glory be to God on high, and, on earth, peace to men of good will!" We praise thee; we bless thee; we adore thee; we glorify thee; we give thee

thanks for thy great glory, O Lord God, Heavenly King. God the Father Almighty. O Lord Jesus Christ, the only begotten Son; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayers. Who sittest at the right hand of the Father, have mercy on us. For thou only art holy; thou only art the Lord; thou only, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Priest then kisses the Altar, and turning towards the People, salutes them saying, *The Lord be with you*, and is answered, *And with thy spirit*. This mode of salutation is repeated seven times during the office of the Mass.

AT THE COLLECTS.

The Priest, having gone to the book again, and having his hands raised and extended, as Moses held his hands upon the mountain when Israel overcame Amalec, reads the Collects. These prayers are called Collects, because they are offered up in the name and on behalf of the faithful collected together; and because they lay before God their joint wishes and wants.

Almighty and Eternal God, we humbly beseech thee to look down upon this congregation from thy Heavenly Sanctuary, and graciously hear these prayers of thy Church, addressed to thee for all of us by the ministry of thy Priest.

Grant us, O Lord, in thy infinite mercy, pardon of our sins; health of mind and body; peace in our days, unity and increase of Catholic Faith; fervent charity; sincere devotion; patience in suffering; and every thing else conducive to thy glory, and our own salvation; through Jesus Christ our Lord. Amen.

AT THE EPISTLE.

After the Collects comes the Epistle; so called, because it is a portion of the holy Scriptures, selected, according to the occasion, from the canonical Epistles of the New Testament, and sometimes from the Prophecies or some other part of the Old Testament.

EPISTLE.—I. St. John, ii. 1—17. My little children, these things I write to you that you may not sin. But if any man sin, we have an Advocate with the Father, Jesus Christ, the Just; and He is the propitiation for our sins: and not for ours only, but also for those of the whole world. And by this we know that we have known him, if we keep His Commandments. He who saith that he knoweth Him, and keepeth not his Commandments, is a liar, and the truth is not in him. But he that keepeth His word, in him in very deed the charity of God is perfected; and by this we know that we are in Him. He that saith he abideth in Him, ought himself also to walk, even as He walked.... I write unto you, fathers;... I write unto you, young men;... I write unto you, babes;... love not the world, nor the things that are in the world. If any man love the world, the charity of the Father is not in him: for all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof. But he that doth the will of God, abideth for ever.

AT THE GOSPEL.

Before reading the Gospel, the Priest, bowing down before the Altar, prays to God to cleanse his heart and lips, that he may worthily announce the Gospel. This prayer impresses upon our mind the necessity of having a pure heart to receive the truth.—The Gospel is read at a different side from that at which the Epistle and prophecies were read, to show the change from the law of Moses to the Gospel of Christ.—The Priest and the people mark their foreheads, lips and breasts, with the sign of the Cross: this sign of our redemption is exhibited on the forehead for profession; on the lips for declaration; and on the heart for belief.—All stand up, through respect to the words of Christ.

GOSPEL.—St. John vi. 51—58.—At that time, Jesus said to the multitude of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever:

and the bread that I will give, is my flesh for the life of the world. The Jews therefore strove among themselves, saying: how can this man give us his flesh to eat? Then Jesus said to them: Amen, amen, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me.

When the Priest kisses the book at the end of the Gospel, say with him in a low voice, *May our sins be blotted out by the words of the Gospel.* Amen.

After the Gospel, the Creed is properly introduced as the profession of that faith which the Gospel has proclaimed. The Apostles' Creed was originally used on this occasion; the Nicene Creed has been substituted, as being more explicit on certain articles. At the words "and was made Man", of the Nicene Creed, the Priest and the people bend the knee to adore God in the ineffable mystery of the Incarnation.

I believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father before all ages. God of God, Light of light, true God of true God. Begotten, not made; consubstantial to the Father; by whom all things were made. Who, for us men, and for our salvation, came down from heaven. And was incarnate by the Holy Ghost of the Virgin Mary; **AND HE WAS MADE MAN.** Was crucified also under Pontius Pilate; he suffered and was buried. And the third day he rose again, according to the Scriptures. And he ascended into heaven, sits at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of life, who proceeds from the

Father and the Son; who, together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And One, Holy, Catholic, and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

This is the end of the first part of the Mass, and of what is called the Mass of the Catechumens, who formerly were at this moment to withdraw: The sermon had been preached after the Gospel; they had received instruction; but the faithful alone being acquainted with the nature of the mysteries, remained during the Holy Sacrifice.

PART II.

THE PREPARATION AND SANCTIFICATION

Of the bread and wine to be used for the Sacrifice.

All hitherto has been read aloud; now the mysteries begin, and the chief part is read in an under voice.

AT THE OFFERTORY.

When the Priest offers the Host and the Chalice.

O Holy Father, Almighty and Eternal God! how unworthy soever I may appear in thy presence, yet I presume to offer thee this Host by the hands of the Priest, with that intention which my Saviour had when he first instituted this Holy Sacrifice, and which he has at this very instant that he is about to immolate himself for us. I offer it, 1. to acknowledge thy absolute dominion over all thy creatures, my subjection to thee, and total dependence on thy gracious Providence; 2. to return thee thanks for thy favours bestowed on me and all mankind; 3. to obtain the pardon of my sins, and the deliverance of the suffering souls in purgatory; 4. to implore thy blessings for me, and thy mercy in behalf of my parents, relations, benefactors, and friends, of my enemies, and of all those who miserably stray from the paths of justice.

Grant us, O Lord, all those precious gifts and graces, which can be obtained only through Christ thy Son, who is the Just One, and became a victim for the sins of men. Accept, O Almighty God, this ineffable sacrifice, as a sweet odour, and permit me to unite to this sacred oblation the sacrifice of my soul and body; and of whatever I am or have. Change me, O Lord, and make me a new creature in Christ, as thou art going to change the bread and wine by thy power, and to make them the body and blood of thy Son. Amen.

AT THE PREFACE.

This prayer is recited aloud by the Priest, who thereby excites the faithful "to raise up their hearts." It is called preface, because it immediately precedes the Canon of the Mass.

Raise up my heart, O Lord, I beseech thee, from wordly cares, and the thoughts of earthly things. Let me be all in Heaven, where thou my treasure art, and on this Altar also, where thou art going to present thyself to thy Eternal Father for our sake. As my life, O Lord, is a continued succession of thy favours, so let my thanksgiving be also uninterrupted. And since thou art going to renew the greatest of sacrifices, should not I also break forth into the most lively acknowledgments? Permit me, then, O Lord, to join my feeble voice with the host of heavenly spirits, and to exclaim with them, in transports of joy and admiration, "Holy, Holy, Holy, Lord God of Sabaoth; Heaven and Earth are full of thy glory. Blessed be he who cometh in the name of the Lord; Hosanna in the highest."

At these last words, the assistant rings the bell, to recall the congregation from any distractions which might have carried away their thoughts, as well as to excite them to greater attention to the solemn mysteries, for the main action of the sacrifice now begins.

PART III.

THE CANON OF THE MASS,

Or the main action of the Sacrifice.

The Canon,—which word means “a rule,”—is so called from its having always been an unchanging rule, by which the celebrant was to be directed.

The Priest, during the Canon, holds up his hands, as we have already observed, in perfect recollection; and does not turn round towards the people from this moment until the conclusion of the sacrifice. He also continues to pray in a perfectly under tone, to teach the faithful that silent and inward prayer, together with meditation on the divine mysteries, is what best befits the present solemn occasion.

AT THE BEGINNING OF THE CANON.

The Priest begins by raising his hands and eyes to heaven, in imitation of our Divine Lord, when invoking his Eternal Father; then he respectfully kisses the Altar: afterwards he thrice makes the sign of the cross over the offering, to consecrate it to God through the merits of Christ; and then continues the prayer, the object of which is to obtain from God the Father, the Author of all good, through the merits of his beloved Son, the blessings which we ask for. And can He, who gives us his only Son, refuse us any other favour whatsoever?

O Father of mercy, graciously receive this most holy sacrifice which we offer to thee by the hands of thy Priest, in union with that which thy beloved Son offered thee during his whole life, but particularly at his last Supper, and on the Cross. Look down on thy Christ, thy dearest and only begotten Son; and through the infinite merits of his Nativity, Tears, Labours, Sufferings, and Death, have mercy on me and on all those for whom I ought to pray (*here name the particular persons,*) my parents, brethren, relations, benefactors, and friends; and on those who have injured me, or whom I have injured. I also beseech thee to guard, prosper, and extend the Catholic Church; to pour down thy blessings upon our Chief Pastor, the Pope; upon our Bishop and the Clergy; and to enlighten

and guide them in the way of salvation. Bless and preserve the government and people of this kingdom. Look down upon us all, O Lord, with eyes of mercy and compassion. Bring us all to the perfect practice of a holy and virtuous life here, and to the possession of thy eternal glory hereafter. **May we all know thee; may we all please thee perfectly; may we all love and glorify thee through the same Jesus Christ, our Lord, who with thee, and the Holy Ghost, liveth and reigneth one God, world without end. Amen.**

Why have not I, O God, at this moment, the ardent desires with which thy holy Patriarchs wished for the Messiah? Why have not I their lively faith, and their ardent love? Come, Lord Jesus, come, sweet Redeemer of the world! come quickly to accomplish a mystery, which is an abridgment of all thy other miracles.

Thou art, O Lord Jesus! the true Pastor of souls, who didst lay down thy life for thy flock! Thou art the Lamb of God, that didst die upon the cross to save us! Prostrate in spirit before thee, I desire to praise and bless thee, both now and for ever.

AT THE CONSECRATION.

This is the most solemn and important part of the service; every thing hitherto had reference to this awful moment; for now the bread and wine are changed into the Body and Blood of Christ by the power of God, and by the words of Jesus Christ, spoken by the Priest. The Priest, having pronounced the words of consecration, falls prostrate before the adorable Victim, and elevates it for the adoration of the faithful. Bow down then, and profoundly adore your Saviour there present.

Hail, true Body, born of the B. Virgin Mary, sacrificed for me and all mankind! Hail, sacred Flesh, pierced with nails, laid open with a spear, and bleeding on a cross for us poor sinners! Hail, sacred Blood, flowing from the wounds of Jesus Christ, and washing away the sins of the world! Oh! cleanse, sanctify, and preserve my soul, that nothing in future may ever separate me from

thee. O amazing goodness! O infinite love! Oh let that tender love plead now in my behalf; let all my iniquities be here effaced, and my name written in the book of life. I believe in thee; I hope in thee; I love thee. To thee be honour, praise and glory, from all creatures, for ever and ever. Amen.

DURING THE REMAINDER OF THE CANON.

The true Victim being now upon the Altar, contemplate your Saviour with the utmost devotion, and offer him up to God his Father, beseeching him to accept the prayers which his dear Son addresses to him in our behalf.

Behold, O Almighty and All-gracious God! thy Son Jesus, in whom thou art well pleased. Look upon the face of thy Christ and my Saviour, here present; look upon this spotless Lamb, this adorable Victim, this pure Holocaust of obedience, humbled to the ignominious death of the cross, and offered up on this Altar. Behold in him what may move thee to look upon us with an eye of mercy and compassion. He is our High Priest, sprinkled with his own blood. Receive the sacrifice he once offered, and still continues to offer thee for us; receive it in acknowledgment of the honour and homage which are due to thy Sovereign Majesty from me and all creatures; receive it in thanksgiving for all thy benefits; receive it in atonement for my manifold transgressions; receive it in behalf of my wants, spiritual and corporal. Bless all my labours and undertakings; and grant me perseverance in thy grace to the end of my life. Extend, O compassionate Creator! the efficacious virtue of this sacrifice to the souls of the faithful departed, particularly to (*here name those for whom you intend to pray.*) Deliver them from all their sufferings, and admit them into the mansions of everlasting bliss: through the infinite merits of Christ Jesus, thy only Son, who liveth and reigneth, one God, world without end. Amen.

PART IV.

THE COMMUNION,

Or the Sacramental part of the Canon.

As the time of Communion is approaching, if you intend to receive it, instead of the following prayers, repeat those that are given below (*art. Communion*, p. 82), observing to recite them slowly and devoutly; endeavouring to make your own the sentiments there expressed, and deeply to impress your mind with them; pausing from time to time, especially when you find yourself strongly affected, and whenever you feel yourself inwardly moved to pray mentally, close your book and meditate devoutly and calmly.

PATER NOSTER—OUR FATHER.

The Lord's Prayer has ever been said at this part of the office; it is, indeed, when sacramental union with Christ is about to take place by eating his Flesh and drinking his Blood, that we may presume to say, *Our Father, who art in Heaven, hallowed be thy name. Thy kingdom come, etc.* Repeat, therefore, the whole prayer, impressing upon your mind the meaning and object of your petition.

AGNUS DEI—LAMB OF GOD.

The Priest now prepares for Communion; bowing, he thrice in a penitent manner, strikes his breast, calling upon the Lamb of God who takes away the sins of the world, to have mercy on him.

O Lamb of God, sacrificed for my sake, have mercy on me! Saviour of the world, look down on me and save me! Divine Mediator, obtain pardon of thy Eternal Father for me, a sinner, and mercifully grant me the sweets of thy peace! Amen.

THE COMMUNION.

After a few prayers, the Priest, having paid as usual the tribute of his adoration, takes the Host, and, striking his breast again, says thrice: *Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed.* Matth. 8. After

these words he communicates, and then gives Communion to those who present themselves.

If you do not receive the Holy Eucharist sacramentally, make a spiritual Communion. To this end, renew your firm belief of Christ's real presence; conceive sentiments of contrition; desire most earnestly to receive him with the Priest; beg of him to accept these desires, and to unite himself to you in the fulness of his grace.

O merciful God, and sweet Saviour Jesus, who here art come for my sake, and givest thyself to me for daily food, and for the relief of all my necessities; my own unworthiness forbids me, O Lord, to receive thee sacramentally; yet since without thee, who art the true food of my soul, I cannot live, I humbly beseech thee to refresh me spiritually; and make me partaker of that grace which thou bestowest on all who devoutly and worthily receive thee. O good Jesus! despise me not, but vouchsafe to visit thy servant, and by thy presence to work and perfect all the effects and virtues of thy sacrament in me; to thy honour, O my God, and the eternal salvation of my soul. Amen.

PART V.

THE PUBLIC THANKSGIVING AFTER COMMUNION.

The book having been removed to the side, where it was at first, the Priest reads some prayers in thanksgiving for communion.

Since thou, O Lord, hast sacrificed thyself for my salvation, shall not I desire to be sacrificed for thy glory? Yes I am thy victim: do with me as thou willest. I consecrate my whole being to thee. I willingly accept whatever crosses thou art pleased to send me. Receiving them from thy fatherly hand, I embrace them, and unite them with those thou hast endured for my sake. Before I quit this temple, strengthen the resolution I have made to serve thee with more fidelity, and to struggle not only against my ordinary failings, but chiefly against that to which I am most inclined.

Thy law shall henceforth be my rule of conduct during the remainder of my life; and I will forfeit every worldly advantage, and suffer every ill, sooner than transgress it. Amen.

The Priest having concluded the prayers of thanksgiving, salutes again the people, and gives notice of departure by saying, "*Ite, Missa est,*" Go, the Mass is over. The people, however, do not depart before they receive the blessing, which the Priest gives, praying that the "Almighty God, Father, Son, and Holy Ghost, may bless them."

Most Holy and Adorable Trinity. As it is by thee we began this sacrifice, so it is by thee we desire to conclude it. Suffer us not, therefore, O Lord, to depart hence without thy blessing. Give it to us by the ministry of thy Priest. May it ever remain with us; may its influence always direct our actions; and may it be a sure pledge of that final benediction which thine Elect shall receive, when called by thee to thy kingdom of eternal glory. Amen.

The blessing of the Father, the grace of Jesus Christ our Lord, and the comfort of the Holy Ghost be with us, and dwell in our hearts for ever. Amen.

The Priest having blessed the people, recites the beginning of the Gospel of St. John, which contains the most sublime testimony of the Divinity and Incarnation of our Blessed Lord.

In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by him, and without him was made nothing that was made; in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. And the World was made flesh, (*at these words the Priest and people bend their knees to honour the divine mystery*) and dwelt among us—and we saw his glory, as it were the glory of the only begotten of the Father—full of grace and truth. *The assistant answers, "Deo gratias."* Thanks be to God.

PRAYERS AFTER MASS.

AN ACT OF THANKSGIVING.

I return thee infinite thanks, O my God, for permitting me to be present at this holy sacrifice, in preference to so many others more worthy of so great a favour: and I hope that through thy great mercy, thou wilt pardon me the faults which I have here committed either by my lukewarmness, or by my inattention. I leave thy holy Sanctuary, but I will remember, through the course of the week, what thou hast here done for me; and I shall endeavour that no thought, word, or action of mine deprive me of the advantages of which I have now been a partaker. Amen.

It is usual to preach after the Gospel; but in some places the sermon is after Mass. Hear the word of God with a most profound respect and attention. Let the divine seed penetrate into your heart, there to produce fruit in its time. While, then, the preacher's voice sounds in your ears, listen attentively to the voice of that inward preacher, who speaks to you in the solitude of your heart. Apply to yourself, and not to others, what you hear, and form a serious resolution to amend your life. After the sermon, forget not directly the heavenly lessons you have received; but make them the subject of your most serious consideration.

If you are so situated, as not to have it in your power to hear Mass, regret your loss, and endeavour to supply it to the best of your abilities. This you will do by hearing Mass in Spirit. To this end, at the most convenient time in the morning, withdraw to the most retired part of your house; then kneeling down, unite yourself in spirit to the Priest who says Mass, and to your Christian brethren who hear it, offering it to God, as has been said; and imagining yourself before the Altar,

say the same prayers, and perform the same devotions, as if you were really there. When your prayers are ended, read a chapter in the New Testament, or a pious book, as a substitute for the sermon.

For VESPERS,

BENEDICTION OF THE B. SACRAMENT,

ANTHEMNS AND HYMNS TO THE B. V.,

See the table of contents, P. IV.

CONFESSION.

Whoever aspires to perfection, should confess once a week; whoever has at heart his salvation, should practice the same several times in the year, and in many cases, once a month. The Sacrament of Penance is indispensably requisite for those who have fallen into mortal sin after Baptism, as Baptism itself is for such as have not been baptized. It is a plank after shipwreck, without which the sinner must certainly perish. But as the efficacy of this Sacrament depends on the dispositions of the penitent, perform this sacred duty as if it were for the last time of your life; with all the requisite conditions, which are, 1. Examination of conscience, that you may know all your sins; 2. A heart-felt sorrow for having committed them, and a firm purpose never to commit them again; 3. A candid and humble confession of them to a Priest, empowered to absolve; 4. A desire or intention of satisfying God, and your neighbour also, if injured.

EXAMINATION OF CONSCIENCE.

Place yourself in the presence of God, and implore the grace of the Holy Ghost to know and detest your sins, saying: Come, O Holy Ghost! Thou Spirit of Truth and searcher of the human heart: enlighten the darkness of my understanding, that I may know my sins; give me the grace of true repentance, that I may detest them as

they deserve to be detested; teach me to confess them truly, such as they are, without prevarication of any kind; assist me in every part of my preparation; and bring me to a perfect reconciliation. Amen.

Call then to mind the sins you have committed by thoughts, desires, words, actions, or omissions. The different points to be reviewed are the sins committed respecting

1. The reception of the Sacraments, by want of preparation, thanksgiving, etc.

2. The Commandments of God;—The first commands faith, hope, charity, and the worship of God; it forbids ignorance or doubt in matters of faith, despair or presumption with respect to salvation, loving any creature as much as God, neglecting prayers, etc.—The second commands reverence for the name of God, and for all holy things; it forbids taking God's name in vain, speaking irreverently of Saints or holy things, swearing falsely or rashly, cursing ourselves or others, etc.—The third commands to keep holy the Lord's day; it forbids all servile and unnecessary labour, absence from Divine Service without a reasonable cause, profane diversions, etc.—The fourth points out the mutual duties of parents and children, masters and servants. It commands parents and masters to take a due care of their children and servants, to instruct, watch, and correct them, etc... It commands children and servants to love, honour, and obey their parents and masters.—The fifth commands the love of our neighbour; it forbids, 1. wilful murder, revenge, injurious words, hatred; 2. giving scandal, bad example, or causing any one to fall into sin.—The sixth and ninth command purity of soul and body; they forbid all kinds of immodesty, as indecent thoughts, desires, words, looks, actions, etc. In none is the danger of mortal sin so great, as in any deliberate transgression of these two Commandments; those who feel their conscience bur-

dened with any sin, or even doubt of sin against them, should be careful to accuse themselves of whatever may be sinful, and submit their doubt to the judgment of their confessor.—The seventh and tenth command justice to our neighbour; they forbid all unjust taking away or keeping what belongs to others, cheating in buying or selling, running inconsiderately into debt, without the intention or beyond the power of payment; and also covetous thoughts and unjust desires of our neighbour's goods and profits.—The eighth commands truth, prudence, and charity in our language; it forbids all words and discourses by which the truth, and our neighbour's honour are anywise hurt, as lies, rash judgments, false testimony, evil reports and detraction.

3. The Commandments of the Church, which regulate the time and manner of discharging certain duties. They are transgressed by neglecting to attend Divine Service on Sundays and Holydays of obligation; by breaking the fast or abstinence ordained;—by neglecting yearly confession and Easter duty;—by not contributing to the support of our Pastor;—and by celebrating marriage contrary to certain rules.

4. The Seven Deadly Sins:—1. Pride, that is, self-esteem and vain-glory, self-conceit and hypocrisy, obstinacy, and contempt of others.—2. Avarice, that is, covetousness, worldly solicitude, want of charity for the poor.—3. Uncleanliness, that is, the sins contrary to the sixth and ninth Commandments.—4. Envy, that is, grief at another's prosperity, and joy at his loss, explaining malignantly his conduct.—5. Gluttony, that is, any excess in eating or drinking.—6. Anger, that is, impatience, fretfulness, passion.—7. Sloth, that is, idleness, seeking constantly our ease, neglecting our religious and domestic duties.

5. The duties of your state of life, occupations, etc.

With respect to each sin, endeavour to call to mind the number of times it has been committed,

as nearly as you can; and any circumstance which may alter its nature. Consider also whether you have not, in all these, been accessory to another's sin, either by commanding, counselling, approving, giving bad example, or by neglecting to prevent it, or to admonish, when bound to do it.

CONTRITION.

Having examined your conscience, excite within you a heart-felt supernatural sorrow for having offended God, and make a firm determination to avoid sin, and the occasions thereof. To obtain that sorrow, which is necessary for a good confession, earnestly beg it of God, and make use of such considerations as may move you to it; namely: The hideousness of sin;—the pains of hell, which sin deserves;—the happiness of heaven, which is lost by it;—the numberless benefits of God to the sinner;—the Passion of our Good Saviour, who died for sin;—the infinite perfections of God, who is offended by it, etc. Then say the *Act of Contrition*, page 50, and, if you have time before confession, read the Psalm 50, *Have mercy on me, O God, according to thy great mercy, etc.*, the 4th among the penitential Psalms.—See the table of contents.

CONFESSION.

Whilst sentiments of compunction and of divine love possess your heart, cast yourself at the feet of your Confessor. Begin by devoutly making the sign of the Cross, saying, at the same time, *Bless me, Father, for I have sinned*. Then repeat the Confiteor, *I confess to Almighty God, etc.*, as far as *through my fault*. After this, say how long it is since your last confession, and whether you received absolution or not—a circumstance which many overlook; then accuse yourself of all your sins, in the order more suitable to your memory, adding after each sin, the number of times you

committed it. After you have confessed whatever you can remember, if you had only to accuse yourself of imperfections, it is advisable to declare some sin of your past life, that you may the more surely conceive a true sorrow, and receive absolution; then you may conclude with these or the like words: *For these, and other my sins, which I cannot at this present time call to mind, I am heartily sorry; purpose amendment for the future; most humbly ask pardon of God, and penance and absolution of you, my Ghostly Father; and so you may finish the Confiteor, saying, through my fault, etc....* After this, listen attentively to the advice of your Confessor, answer his questions, and humbly accept of the penance he enjoins. While the Priest gives you absolution, bow down your head, and with great compunction call on God for mercy, saying the *Act of Contrition*. After confession, reflect awhile on the advice given by your Confessor, renew your good resolutions, then returning thanks to God for having admitted you, by means of this Sacrament, to the grace of reconciliation, say with the Prophet: Ps. 31, *Blessed are they whose iniquities are forgiven, etc.*

SATISFACTION.

Satisfaction is the reparation of the injury we have done to God by our sins, and of the wrong we have done to our neighbour.—We satisfy the justice of God, first and chiefly, by performing the penance prescribed; (be careful, therefore, to perform it in due time; and with a penitential spirit) secondly, by suffering with patience the inconveniences of our state, and the afflictions of this life; by embracing voluntary works of penance and mortification, by giving alms, etc.—We satisfy our neighbour by restoring to him the goods, or the honour we have taken from him; and by being reconciled with our enemies.

INSTRUCTION UPON INDULGENCES.

By an indulgence is meant a relaxation or remission of the temporal punishment due to sins already forgiven, as to their guilt and eternal punishment. Some indulgences are called *plenary*, because, when the full effect of them is gained, they remit all the debt of temporal punishment: others are called *partial*—for example: an indulgence of forty or an hundred days, or of three, seven, ten, fifteen, or more years; because the penitent is only thereby released from such a proportion of the debt of temporal punishment as was formerly enjoined by the penitential canons, according to the enormity of the crimes committed; and as would have been remitted by God, had the penitent undergone, for such a space of time, the severe canonical penances which were practised in the Church until the twelfth century.

The direct and immediate effect, therefore, of an indulgence, is to remit the debt of temporal punishment, and not to pardon or remit sin, as it supposes sin already forgiven. But the sinner's repentance being seldom so perfect as to release him entirely from the whole punishment he deserves, on account of the injury he has committed against the Divine Majesty, there usually remains some debt of temporal punishment to be discharged either in this world or in the next. For though the mercy of God is moved by a true repentance to pardon the guilt and eternal punishment due in hell for mortal sin, yet his justice often substitutes in its place some debt of temporal punishment to which the repentant sinner is liable on account of his past sins, as appears evident from several remarkable instances recorded in the holy writ, particularly Adam, King David, Manasses, the Israelites, etc. etc.

It is to discharge and cancel this debt of temporal punishment that works of penance are enjoined in the sacred tribunal of confession; and that the Catholic Church, like a compassionate Mother, opens her spiritual treasures from time to time to supply the wants of her children. In virtue of the power given to her by Jesus-Christ, and in imitation of St. Paul, (2 Cor. x.) and several other renowned doctors and pastors who flourished in the purest ages of Christianity, she grants indulgences to such of the faithful as are properly disposed, and apply, with fervor those works of piety and religion, charity, and penance, that are required on their part as conditions necessary to gain the benefit of an indulgence.

The essential disposition for gaining the benefit of every indulgence is to be in a state of grace; the conditions are a good confession and communion, and the recital of some prayers—suppose Our Father and Hail Mary, five times;

with the Creed., and the Acts of Faith, Hope, and Charity, for the following intentions: 1st, For the exaltation of the Catholic Church. 2ndly, for the extirpation of heresy, and the conversion of sinners. 3dly, For the Sovereign Pontiff. 4thly, For union among Christians Kings and Princes.

COMMUNION.

Receive the Sacrament of the Holy Eucharist as often as your director shall advise you; and that the frequentation of this sacred mystery may be for you an abundant source of grace, endeavour, at each of your communions, to revive in your soul the sentiments with which you were penetrated the first time you were admitted to the holy table—the same ardent desire of that happiness—the same holy fear of profaning the most sacred of mysteries; or rather, leave nothing undone, which may render your heart, at each communion, more pure, more ardent, and more humble than the preceding, and thereby each time less unworthy of the presence of Jesus Christ.

PREPARATION BEFORE COMMUNION.

It is of two kinds, viz. remote and immediate
 1. Remote preparation consists in the habitual care which all persons should take to lead a christian, regular, holy life, and to keep their conscience free, not only from mortal sin, which is the great obstacle to a “worthy communion,” but also from attachment to venial sin, which is the great obstacle to a “profitable communion.” 2. Immediate preparation consists in being in the state of grace, penetrated with a lively faith, animated with a firm hope, and inflamed with an ardent charity.

On the eve of your communion, perform all your actions and prayers, in order to obtain the graces necessary for this important duty; and do some good works with the same intention.

On the morning of your communion, go to church with modesty, and wholly taken up with the great action which you are to perform. If you are in the church some time before the Mass, at which you are to receive communion, entertain yourself with some pious consideration, relative to this sacred mystery. You might, for example, reflect on these three questions: Who is coming? to whom? and for what purpose? In the first, you may consider your Saviour under the various titles which he has taken for the love of mankind; namely, as your Father, Teacher, Physician, Shepherd, Redeemer, Friend, and the Spouse of your soul; and see how perfectly he has justified these titles, and still justifies them in the Blessed Eucharist. In the second, consider the corresponding titles, in yourself; namely, of his child, his disciple, his patient, his sheep, his rescued captive, his friend, and spouse; and see how you comply with the duties annexed to these endearing names. Thirdly, consider the intentions of mercy and love which place him in this Sacrament; and the inexhaustible treasures of graces there opened to mankind, and lavished on them, without any merit of theirs, provided only they put no obstacle in the way of his divine profusion.

PRAYERS BEFORE COMMUNION.

I.

I firmly believe, O my Divine Jesus, that thou, true God and true man, art really present in the Blessed Sacrament of the Altar. I believe that *there* are thy Body, thy Blood, thy Soul, and thy Divinity. I believe that *there* thou communicatest thyself to us, makest us partakers of the fruit of thy Passion, and givest us a pledge of eternal life. I acknowledge these truths; I believe these wonders; I adore the power that has wrought them, the same power that said, "Be light made, and light was made." I submit my sense and reason to thy di-

vine authority. I praise and glorify thy infinite goodness, which hath prepared this heavenly banquet for the food and nourishment of my soul. Blessed be thy name for ever. Accept my homage: accept, O my God, my most hearty thanks. But what am I, that thou shouldst work such wonders for my sake? How shall so filthy a sinner as I am, presume to approach thee, who art the inexhaustible source of infinite Purity and Sanctity! How shall I venture to lift up my eyes to heaven, nay, to receive thee within my breast? I tremble at the sentence of thy Apostle: "Whosoever shall eat this bread or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord;" (I. Cor. 2.) for I acknowledge myself to be nothing but dust and ashes—a poor miserable worm of the earth, subject to many vices, and void of all virtue and merit. Alas! my life has been nothing but sin and misery. I have nothing to confide in but thy boundless mercy; nor should I ever presume to approach thy sacred table, and partake of the Bread of Angels, were I not encouraged by thy infinite goodness, and excited by thy own most pressing invitations. It is therefore in thy mercy, which is above all thy works, that I put my whole trust; and since thou art pleased to call me to this divine banquet, behold I come to it, like Magdalen, to lay down all my sins at thy feet, that they may be blotted out by thy precious blood. I come to commemorate thy sufferings, as thou thyself hast ordained. I come as one sick, to the Physician of life; as one blind, to the Light of Eternal Glory; as one poor, needy and distressed, to the King of Heaven and Earth. To thee I expose all my wounds, that they may be healed. To thee I fly for protection, hoping that thou wilt be to me a Saviour, and that thou wilt wash away every sin that may defile me. Remove my blindness, relieve my necessities, and clothe me with thy grace, that I may receive the adorable Sacrament of thy Body and Blood with such reverence and humility, such contrition and devotion, such purity and Faith, as may be for thy honour and

glory, and the salvation of my soul. I am not worthy, O Lord, to receive thee: alas! I am not: but thou canst, if thou wilt, make me worthy: say but the word, then, and my soul shall be healed. Thou hast heretofore said to the Leper in the Gospel, "I am willing, be thou healed;" and he was immediately cured of his disease. My soul is covered with an universal leprosy: heal me, then, O my Saviour; in the like manner cleanse my soul from its stains; remove from it all guilt; extinguish in it every evil disposition; adorn it with the necessary virtue, and make it a fit abode for thy reception. Amen.

II.

Who is he thou art about to receive? O my soul, be still and attentive. Who is he thou art going to receive? Thy God! thy Redeemer! who, for love of thee, shed torrents of blood during his agony in the garden of Gethsemani! who, for love of thee, suffered his sacred head to be pierced by a crown of thorns, and his virginal flesh to be rent and torn at the pillar with whips and scourges! who, for love of thee, suffered himself to be clothed in a purple garment, and derided as a mocking, with a reed for his sceptre! who, for love of thee, suffered his sacred hands and feet to be fastened with gross nails to the wood of the cross! in fine, who, for love of thee, hung thereon, in the most ignominious manner, between two thieves, suffering for the space of three hours the most excruciating pains and tortures, and at last expired for thy redemption! After such stupendous instances of thy love to man, who can refuse a return of love to thee, Lord Jesus? I love thee, O my God; and ardently wish, that as every breath I draw is an increase of my life, so it may be of my love for thee, till at last I love thee in the manner thou thyself requirest, that is, "with my whole heart, with my whole soul, with all my mind, and with all my strength;" for thou art the God of my heart, and the life of my soul; thou art my treasure, my joy, my comfort, my support, my strength, my

armour, my defence, my only hope and comfort in this place of banishment and vale of tears, and the supreme object of my happiness in heaven.

As the wearied hart pants after the fountains of water, so does my soul pant and languish after thee; the ocean of all good and sweetness: it thirsts after thee with the most vehement desire; and longs to drink plentifully of those fountains which issue from the inexhaustible source of thy infinite goodness, for my comfort and refreshment. O sweet Jesus! permit me now to experience the multitude of thy tender mercies. Have compassion on me, and save me, for thou never forsakest such as place their hope in thee. Purify my heart with the fire of divine love, that it may this day become a fit abode for thy reception: Oh! come and make it thy dwelling-place for ever. I am sorry, and will be sorry as long as I live, for having ever offended thy infinite goodness: forgive me, dear Lord, my past trespasses, and be thou my guard for the time to come, that I may never offend thee.

Hail, saving Victim! who for me and all mankind wast offered on the cross. Hail, precious blood, flowing from the wounds of my crucified Lord, and washing away the sins of the world! As I now desire to receive thee, veiled in this Sacrament, I hope hereafter to behold thee face to face, in the kingdom of Heaven.

O most holy Virgin Mary, and all ye blessed Angels and Saints of God, I humbly beg the assistance of your prayers and intercession, that I may, with a clean heart and pure conscience, approach the Holy of Holies, and receive this divine Sacrament with such reverence and humility as may be for my soul's salvation. Amen.

When about to communicate, endeavour to excite within yourself the utmost devotion. At the moment you receive the Blessed Sacrament, reflect on the words pronounced by the Priest, "Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen." May the body of our Lord

Jesus Christ preserve thy soul to life everlasting. Amen; *for they imply, that the end proposed in communicating is, not simply to maintain a certain regularity of conduct for a few days, weeks or months, but to persevere faithfully, to the very hour of death, in that state of grace to which a worthy participation of this divine Sacrament shall now raise you.*

THANKSGIVING AFTER COMMUNION.

After communion, never fail to spend, at least, a quarter of an hour in thanksgiving; and whilst the plenitude of the Divinity dwelleth corporally within you, meditate most profoundly upon the great wonders which the Almighty has wrought in your favour. Consider yourself as a living tabernacle, wherein resideth the Holy of Holies. Let this single reflection prevent all distractions, and keep your mind in the most perfect composure and recollection. It is impossible to prescribe any particular form of prayer, for the moment immediately following the act of receiving communion; your own heart will, by the grace of God, easily suggest sentiments suitable to the occasion, and quicken into proper emotions. Pray, therefore, mentally for some time, and then, rather with your heart than with your lips, address yourself thus to your God:

PRAYERS AFTER COMMUNION.

I.

I return thee most hearty thanks, O amiable Jesus, for the inestimable blessing I now enjoy. I praise and glorify thee with my whole soul for the numberless favours I have received from thy bounty. I adore thee now reposing within my breast. O my God and my all! a thousand times welcome. May thy holy name be forever blessed! O sovereign Lord of Heaven! how amazing is the excess of thy goodness, in condescending to visit so poor—so vile—so abject a creature as I am! Thou hast vouchsafed to heap thy favours on dust and ashes—to come into this poor lodging—this house of clay, my earthly habitation—and to feed my soul with the heavenly banquet of thy most precious

body and blood. O teach me to entertain thee as I ought, and to make thee some suitable return for this thy infinite love. I would gladly make thee some offering in acknowledgment of the rich present thou hast made me, in giving thyself to me, but alas! dear Lord, thou knowest my poverty, and that I have nothing worthy thy acceptance; nothing but what, by a thousand titles, is already thine. But, O my bountiful Saviour, such is thy goodness, that thou wilt be contented with the little I can give thee, although it be thine already. Thou askest nothing but my heart, and this I most willingly offer thee. O be pleased to accept it, and make it wholly thine forever. Take full possession thereof. I offer it to thee without reserve. I desire to consecrate it eternally to thy service. Free it then, henceforward, from the slavery of its passions and vices. Stifle in it every desire but that of loving and pleasing thee. Inflame it with the fire of divine charity, that it may ever burn with thy love. O may the sweet flames thereof consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to expire on the cross for the love of me. I cast myself entirely into the arms of thy mercy, and offer thee my whole being; my body, with all its senses, and my soul, with all its powers; that as thou hast honoured them both by thy real presence, so they may both be thy temple for ever. O sanctify and consecrate eternally to thyself this mansion, which thou hast, by a wonderful condescension, chosen this day for thine abode: and grant that, like Zacheus, I may obtain thy benediction. (Luke 19). I offer thee my memory, that it may be ever recollected in thee; my understanding, that it may be always directed and enlightened by thy truth; and my will, that it may be ever conformable to thine. O take me entirely into thy hands, with all that I have, and all that I am, and let nothing henceforward, either in life or death, ever separate me from thee any more. Make me according to thine own heart, and let my soul be thy habitation for ever. Draw me most powerfully after thee, and guide my steps, that I

may cheerfully proceed in the paths of virtue, and walk in the way of thy commandments. Make me diligent in the duties of my calling and state of life; and teach me to do thy will in all things. Let thy blessing be upon all my actions, and thy grace direct my intentions, that the whole course of my life, and the principal design of my heart may ever tend to the advancement of thy glory, the good of my neighbour, and the eternal salvation of my own soul. Amen.

II.

O my soul, bless the Lord; and let all that is within thee praise and magnify his holy name. Render to him thy fullest homage, and invite heaven and earth to join with thee in glorifying him forever. O my God! that I could now give thee as much praise, honour, and glory, as the blessed spirits incessantly give thee in heaven! O that I could adore thee with the spirit and ardour of thine elect! But as I am unable to do so, accept at least this my desire and good will. O ye Angels and Saints, bless my God for me; thank my God for me; love my Jesus for me; and sing forth his praises to supply my deficiency. O Beauty ever ancient, and ever new! too late have I known thee! too late have I loved thee! When shall I live only in thee, by thee, and for thee? O my God and my all! When shall the happy time arrive, that, disgusted with the false happiness of this deceitful world, I shall seek comfort from thee alone, and find rest to my soul? O heavenly manna! O inestimable pledge of God's love to mankind! O standing memorial of Christ's passion and death! O inexhaustible fountain of divine grace! O divine charity! O sacred fire ever burning and never decaying! Hail, O loving Jesus! my only happiness and delight—the joy of my soul and my portion for ever! May my soul be sensible of thy adorable presence; and may I learn how sovereignly sweet thou art in the Sacrament of thy love! Purify my heart, O Lord, from the dross of

all earthly affections. Remove from me all baneful effects of concupiscence. Enable me to curb my vicious inclinations, and to withstand the dangerous attacks of my infernal enemy. Deign to bestow on me those virtues that will render me pleasing in thy sight, particularly ardent charity, true contrition for my past sins, heroic patience, profound humility, perfect obedience, and angelic purity. Grant me the true spirit of prayer, of mortification, and self-denial. Oh may I prove the extent of my gratitude and love by the most constant fidelity in thy service, and may I rather die than ever again offend thee by any mortal sin! (*Here ask for the particular grace you most stand in need of, grace for the avoiding of such a sin, and the acquiring of such a virtue.*) This particular grace I ask of thee, O Jesus, in consideration of that excessive love, thou showest to man in this adorable Sacrament. What comfort can I have unless I receive proofs of thy abiding in me, and my living by thy spirit, and so living by it here that I may hope to live eternally!

Vouchsafe also, O merciful God, to abolish the reign of sin, and establish the kingdom of grace in all hearts. Let the light of thy countenance so shine upon all those that are in the darkness of infidelity, as to dispel their errors. Enlighten and convert all those that stray from the paths of truth and justice. Deliver the ignorant from being seduced by false teachers, and the learned from being abused by their passions: that, instead of being "tossed to and fro, and carried about with every wind of doctrine" (Eph. 4), they may be restored to that unity of mind, steadiness of faith, and tranquillity of conscience, which is no where to be sought but in the communion of thy church, nor to be found but in the conduct of thy grace.

Pour down thy blessings, O Lord, on thy holy Church; on our chief Pastor, the Pope; on our Bishops; on all those that are appointed to exercise among us the functions of thy holy ministry; and on him especially to whom the care of my soul is

committed. Have mercy on my parents, relations, benefactors, and friends. Have mercy on all my enemies; forgive them their sins, and fill both their hearts and mine with thy charity. Comfort all that are under any affliction, sickness, or violence of pain. Support those who are under temptation; protect those that are in danger; and grant a happy passage to all that are in their last agony. Extend thy mercy likewise to the souls of all the faithful departed, and admit them to the possession of thy eternal glory. Grant relief to us all in our respective necessities, the remission of our sins, the grace of final perseverance, and life everlasting. Amen.

PRAYER OF ST. IGNATIUS.

Soul of Christ, sanctify me.
 Body of Christ, save me.
 Blood of Christ, inebriate me.
 Water from the side of Christ, cleanse me.
 Passion of Christ, comfort me.
 O good Jesus, hear me.
 Within thy wounds hide me.
 Permit me not to be separated from thee.
 From the malice of my enemies, defend me.
 At the hour of my death, call me.
 Command me to come to thee;
 That with thy Saints, I may praise thee, for ever
 and ever. Amen.

A plenary indulgence, applicable to the souls in purgatory, may be gained by devoutly reciting before a crucifix the following

PRAYER TO THE FIVE WOUNDS OF OUR SAVIOUR.

O good and most sweet Jesus! behold I fall on my knees before thee; and with all the ardour of my soul, pray and beseech thee that thou wouldst vouchsafe to impress on my heart lively sentiments of faith, hope, and charity, with a true repentance for my faults and a most firm resolution to amend them; whilst, with deep feeling and grief, I consider within myself, and contemplate in spirit thy

five wounds—having before my eyes what the royal Prophet expressed by these words: “They have pierced my hands and feet; they have numbered all my bones.” Ps. 21.

You may say here the litany of Jesus, and of the Blessed Virgin, or the beads, according to your leisure or opportunity. But do not limit the devotion of this day to the foregoing prayers, consider it rather as entirely consecrated to Jesus Christ, that by this means you may literally accomplish the precept of the Holy Ghost: “Defraud not thyself of the good day, and let not the part of a good gift overpass thee.” Eccle. 14. Recollect frequently this great action; and read some pious book to nourish and enliven a spirit of devotion. Remark some of those tender sentiments or good resolutions with which you were affected at the time of communion: the recollection of them will serve to guard you against the attacks of tepidity or dryness. But, above all, endeavour to regulate your conduct for the time to come in such a manner as to be enabled to say, with St. Paul, “I live, now not I, but Christ liveth in me.” In a word, let your Redeemer only, for the future, think, speak, and act in you; and let nothing remain in you that is unworthy of him; for no scandal can be more injurious to our holy Religion, than for Catholics, after communicating, to lead unedifying and unchristian lives.

VARIOUS PRAYERS AND PRACTICES.

According to leisure or opportunity.

VISIT TO THE BLESSED SACRAMENT AND TO THE BLESSED VIRGIN.

Faith teaches us that Jesus Christ is really present under the Eucharistic species, and that he dwells upon our altars as on a throne of love and mercy; there to receive our homages and to distribute to us his graces and favours. Thus, with the exception of Holy Communion, there is no devotion more agreeable to God and more advantageous to us than visiting him in his tabernacle. As far as you can, observe faithfully this pious practice, and you will reap from it the most precious fruits. To the visit of the Blessed Sacrament join also a visit to Mary, in some church, or at least before one of her images: this again is a source of grace.

Prayer.

Behold me, my Saviour and my God, prostrate at the foot of this altar where thou residest day and night through love of me; thou art the source of all good, the curer of all diseases, the treasure of the poor, the strength of the weak; behold me the poorest, the most infirm of all, at thy feet; I come to implore thy mercy; deign to take pity on me. No, how miserable soever I may be, I will not be cast down and discouraged at the sight of my miseries, seeing as I do that thou residest without ceasing in this adorable Sacrament, for no other purpose but for my good and to bestow upon me thy favours. I adore thee, I bless thee, I love thee, O my divine Benefactor! and if thou permittest me to implore a favour of thy sacred heart, behold what I venture to ask for: Grant me the grace, the great grace never more to offend thee, and that of loving thee to the full extent of my soul. Yes, my Lord, I will love thee with all my soul and with all the ardour of my affections. Grant, gracious God, that in speaking thus I may speak in reality from the bottom of my heart; that I may say it sincerely during the course of my life, in order to say it more perfectly during all eternity. Ye, Angels of heaven, glorious Seraphim, Cherubim inflamed with love, assist me to love a God infinitely amiable.

Ejaculatory prayer: O good Shepherd! O the true bread of life! have pity on us.

Spiritual Communion (1): O Jesus! I believe in thee and adore thee really present in the Blessed Sacrament; I love thee, I desire to receive thee, come into my heart, I unite myself to thee, be never separated from me.

(1) **Spiritual Communion** consists in an ardent desire of receiving Jesus Christ in the Blessed Sacrament, and in a sentiment of affection, as if we had received him in reality. It is one of the best preparations we can make for sacramental communion, and supplies its place when we cannot communicate.

Prayer to the Sacred Heart of Jesus.

Adorable Heart of my divine Redeemer, in remembrance of the infinite love thou hast had for man, in remembrance of the precious blood thou hast shed for our salvation, in remembrance of all thy mercies, I this day consecrate to thee all that I am, all that I have: my body, my soul, my thoughts, my desires, my words, my actions, my sufferings; but still more particularly I consecrate to thee my heart with all its motions, its affections, and its will. Receive it, O divine Heart of Jesus, purify, sanctify, inflame it with the sacred fire of thy love. Amen.

Prayer of St. Germanus, for the visit to the Blessed Virgin.

O thou, my most powerful Protectress, and next to God my true consolation in this world! thou who art the heavenly dew that sootheth my sufferings, the light of my soul when surrounded with darkness, my guide in my weakness, my treasure in my poverty, the cure of my wounds, my joy in all my afflictions, my refuge in all my dangers, the hope of my life and of my salvation; deign to hear favourably my prayers, to sympathise with me in my sufferings, and to have compassion on me, as becomes the mother of a God so good, so loving, and so kind to men: he is their father, and he made thee their mother; place me in the number of thy dear children, and obtain for me from that great and bountiful God all the graces which thou knowest to be necessary for the salvation of my soul.

Ejaculatory prayer: O Mary! O good, O meek, O merciful Virgin!

THREE ACTS TO MARY.

I believe, O Mary, in thy immaculate Conception, in thy spotless virginity, in thy divine maternity; I believe in thy immense sorrows, in thy glorious

assumption; I believe in thy mercy, in thy love. Rather die a thousand times than give up these pure and holy tenets of my heart. Amen.

Virgin Mary, I hope in thy name and in thy mercies; and trusting in thy heart so good, I hope that thou wilt obtain for me all the graces necessary for my salvation; I hope to triumph over the world and hell, over all the enemies of my soul; I hope thou wilt bestow on me one of thy sweetest looks to sustain and console me at the hour of my death; I hope in fine, with a firm confidence, that I shall see thee and love thee for ever in heaven, together with Jesus thy Son and my God! Amen.

I love thee, O Mary, my tender mother, with all my heart, with all my soul, with all my strength. Oh! thou art so good and so amiable! I love thee more than all things and more than myself; next to Jesus thy Son and my God, I shall never love any thing as much as thee. I love thee unto life, unto death, unto eternity. But thou also, O sweet Mother, love me, love me for ever, love me for ever and ever. Amen.

Consecration to the Blessed Virgin.

Holy Virgin Mary, my sovereign Queen, I come to throw myself into the bosom of thy mercy, and place myself from this moment and for ever, soul and body, under thy safeguard and special protection. I confide to thee and place in thy hands all my hopes and my consolations, all my troubles and miseries, as well as the course and the end of my life, in order that, by thy holy intercession and by thy merits, all my actions may be performed according to thy desire and with the intention of pleasing thy divine Son. Amen.

Consecration to the holy Heart of Mary.

Immaculate Heart of Mary, Heart inseparable from that of Jesus, and next to it the most perfect and most tender of all hearts, reign in us with thy

divine Son. Be our refuge in our wants, our consolation in our troubles, our light in darkness, our support in temptation, and our help at the hour of death. Amen.

In temptations contrary to purity.

By thy holy Virginity and immaculate Conception, O Virgin most pure! preserve my body and soul undefiled. Amen.

O Mary, conceived without sin, pray for us, who have recourse to thee.

DEVOTION

TO THE GUARDIAN ANGEL AND ST. MICHAEL.

God has given to each of us one of his Angels to accompany and guard us during the whole course of our life. We ought therefore to have for these blessed spirits the highest sentiments of respect, gratitude, confidence and love, such as their dignity and the good offices we receive from them demand from us. Let us often implore their intercession with the Almighty, and above all let us be obedient to their salutary inspirations. St. Michael is the chief and the Prince of the Angels; he is the special Protector of the Church, and presents our souls at their departure from this life before the tribunal of God.

Prayer.

O holy Angel! whom God, by an effect of his bounty, has charged with the guidance of my conduct, thou who assistest me in my afflictions, supportest me in my despondencies, and ceasest not to obtain for me new favours, I render to thee my most humble thanksgiving, and I conjure thee, powerful protector, to continue thy charitable care, to defend me against all my enemies, and to obtain for me that I may be ever ready to listen to thy inspirations and faithful in following them; to protect me above all at the hour of my death, and not to quit me till thou hast conducted me to the abode of eternal rest. Amen.

St. Michael, Prince of the heavenly host, pray for me.

DEVOTION TO ST. JOSEPH.

The honourable duties of Spouse of Mary and foster father of Jesus, which God confided to saint Joseph, the rare examples of humility, wisdom, patience, fidelity, and obedience, which he has given us, his happiness, in expiring in the arms of Jesus and Mary, the credit which he possesses in heaven where God reigns who was submissive to him on earth, ought to inspire us with a tender devotion towards this great servant of God. Honour him above all, by the imitation of his virtues; have recourse to him with confidence; inspire others with the same sentiments. St. Teresa assures us that she never asked for any thing through his intercession, on the day of his feast, without obtaining it. His feast is kept on the 19th March.

Prayer.

Great saint, wise and faithful servant, to whom God confided the care of his family, thou whom he appointed the protector of the life of Jesus Christ, the consoler of his blessed Mother, and the faithful cooperator in the great design of the redemption of the world; thou who hadst the happiness to live with Jesus and Mary, and to die in their arms; chaste spouse of the Mother of God, model of the purest virtues, we thank God for the singular favours he was pleased to bestow upon thee, and we conjure him, through thy intercession, to render us imitators of thy virtues. Pray then for us, great Saint, and through the love which thou hadst for Jesus and Mary, and which Mary and Jesus had for thee, obtain for us the happiness to live and die in the love of Jesus and Mary. Amen.

DEVOTION TO OUR HOLY PATRON.

Invoke your holy Patron with more affection than any other saint. It is He whom the Church gave you as protector and model at your Baptism.

Study his life and his virtues, in order to imitate them in your conduct. Celebrate his feast every year with devotion, and honour that day particularly by the performance of some good works.

Prayer.

Great Saint, whose name I have the honour to bear, thou to whom God confided the care of my salvation, when by holy Baptism he adopted me for one of his children, obtain for me, by thy intercession, the grace to imitate faithfully thy virtues. Protect me during life, and do not abandon me at the hour of death. Amen.



THE ANNIVERSARIES OF

BAPTISM, FIRST COMMUNION AND CONFIRMATION.

It is customary for persons in the world to rejoice on the anniversary of their birth-day; how much more should a christian consider the anniversary of his spiritual regeneration as a period of festivity and a holy day. On that day, therefore, recall to mind the graces conferred on you at your Baptism. Return thanks to God for his infinite mercies, ask him pardon for your past ingratitude and infidelities, renew your baptismal promises, and devoutly approach the Sacrament of Penance, and the Holy Eucharist. Commemorate in like manner the anniversaries of your first communion and confirmation, and renew the obligations you then again contracted towards God.

I. A PRAYER FOR THE ANNIVERSARY OF BAPTISM.

Most Holy Trinity, Father, Son, and Holy Ghost, one God in three persons, I present myself before thy sovereign Majesty to pay thee the tribute of my adoration, and thanksgiving for the innumerable graces and blessings thou hast so liberally bestowed upon me, from my first coming into the world until now. I thank thee particularly, O my God, for the inestimable grace of my Baptism. What gratitude can bear a proportion to such a favour? By Baptism I have been delivered from the power of darkness, and admitted into the king-

dom of thy Church; by Baptism I have been cleansed from the stain of that sin in which I was born; by Baptism I have been made a member of the Body of Jesus Christ, to live by his life, to be animated and guided by his Spirit, to be fed by his sacred flesh, to imitate his virtues, and finally, to be a living image of what he has been upon earth. These are the obligations of my Baptism: I ratify and renew them in thy presence from the bottom of my heart, with a profound sorrow for having hitherto led a life so contrary to my promises, and proved myself, by repeated transgressions, so unworthy of the name of thy child. But now, relying on the promised assistance of thy grace, it is my firm determination to labour all my life in fulfilling the sacred engagements which my sponsors contracted in my name.... O Holy Trinity, who, in consecrating me to thy service by Baptism, hast made me the adorer of the Unity of thy name, and of the Trinity of thy persons; mercifully grant that I may adore thee in spirit during my life, and love, praise, and enjoy thee for all eternity. Amen.

II. A PRAYER FOR THE ANNIVERSARY OF THE FIRST COMMUNION.

I have not forgotten, O my God! the invaluable happiness which I enjoyed, on the day I received, for the first time, the adorable Sacrament of thy Body and Blood. Penetrated with the sincerest gratitude for all the graces thou didst then bestow on me, I once more most humbly and fervently thank thy infinite goodness for them. As I never could thank thee sufficiently, for such a favour, I offer thee thy own adorable Heart to supply the insufficiency of my gratitude and love. O Divine Heart of Jesus, laid open for me on the cross, that I may at all times find a refuge in thee, receive again my desire and my promises to live for thee alone. Alas, my God! I made thee at that time the same promises, and I have ungratefully broken them. Pardon, O Lord, my ingratitude and in-

constancy. Accept this my new resolution, and strengthen my weakness, that I may henceforth co-operate with thy grace, and receive thee with an increase of faith, hope, love, contempt of myself and exaltation of thee. In thy sacred Heart, O Jesus! I place my resolutions, particularly those of suffering all that can be endured, rather than to offend thee mortally, and of making all necessary efforts to correct my habitual faults. I most humbly implore through thy divine Heart, and the intercession of thy Blessed Mother, the grace to persevere in these my purposes. Amen.

III. A PRAYER FOR THE ANNIVERSARY OF CONFIRMATION.

O glorious Lord! I return thee most fervent thanks for the graces thou didst confer on me in the Sacrament of Confirmation, and I humbly beg thy pardon for not having observed the sacred obligation I then contracted to live according to the maxims of thy Gospel. Thou didst stamp on my soul a seal of strength to resist temptation to sin, and yet, O my God, how often have I not yielded to the world and to concupiscence. But now, I again purpose to make new endeavours to live as a perfect christian. Grant me thy grace, O Lord, that I may thoroughly fulfil this my obligation. Amen.



THE STATIONS

OF THE HOLY WAY OF THE CROSS,

Which may be performed at each person's leisure and opportunity.

To practise in private this devotion, "so efficacious in healing the wounds of conscience inflicted by sin on human infirmity, or in purifying the mental eye, or in inflaming our heart with divine love," (Pope Bened. XIV.) it is sufficient to meditate briefly on the Passion of Jesus Christ, which is the principal exercise enjoined for the acquisition of the many and precious indulgences, grant-

ed by the Church. For the illiterate, it is sufficient to reflect on the Passion, according to their mental capacity: but all are exhorted to begin with an Act of Contrition, and to say, at every Station, 1. in kneeling down, *I adore thee. O Lord, and bless thee; because by thy holy Cross thou hast redeemed the world;* 2. when on their knees; *Our Father, and Hail Mary, once;* 3. in rising, *Have mercy on us, O Lord! have mercy on us.*

A PREPARATORY ACT OF CONTRITION.

O Jesus, Treasure of my soul, infinitely good, infinitely merciful! Behold me prostrate at thy sacred feet. Sinner as I am, I fly to the arms of thy mercy; and implore that grace which melts and converts, the grace of true compunction. I have offended thee, adorable Jesus! I repent; let the fervour of my love equal the horror of my ingratitude. Grant me to offer devoutly this Way of the Cross, in memory of thy painful journey for our redemption to the Cross of Calvary, with the holy design to reform my morals, to amend my life, and to gain the indulgences granted by thy Vicars on earth. I apply one for my miserable soul, the rest for the relief of the souls in Purgatory, and particularly (*here mention the souls for whom you intend to apply them.*) I begin this devotion under thy sacred protection, and in imitation of thy sorrowful Mother. Let then this holy exercise obtain for me mercy in this life, and glory in the next. Amen.

FIRST STATION.

Christ is sentenced to death by Pilate.

Reflection. — “It is expedient that one man should die for the people, and that the whole people perish not.” John 11, 50. *Reflect awhile on the sentence; then say: Our Father and Hail Mary, and so on, at every Station.*

SECOND STATION.

Christ takes up his Cross.

Reflection. — “The Lord laid on him the iniquity of us all.” Isa. 53.

THIRD STATION.

Christ falls the first time under the Cross.

Reflection.—"Man had trodden me under foot; all the day long he has afflicted me." Ps. 55.

FOURTH STATION.

Christ, carrying his Cross, meets his afflicted Mother.

Reflection.—"My Son, my beloved Son, who would grant me that I might die for thee!" II. Kings, 18.

FIFTH STATION.

Christ is assisted by Simon, the Cyrenean, to carry his Cross.

Reflection.—"Whosoever doth not carry his Cross, and come after me, cannot be my disciple." Luke 14.

SIXTH STATION.

Veronica presents a handkerchief to Christ.

Reflection.—"Surely he hath borne our infirmities, and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted." Isa. 53.

SEVENTH STATION.

Christ falls under the Cross a second time:

Reflection.—"He was wounded for our iniquities, he was bruised for our sins, . . . and by his bruises we are healed." Isa. 53.

EIGHTH STATION.

Christ consoles the women of Israel.

Reflection.—"The Lord is good to them that hope in him, to the soul that seeketh him." Lam. 3.

NINTH STATION.

Christ falls under the Cross the third time.

Reflection.—"Think, diligently, on him who

endured such opposition from sinners against himself; that you be not wearied, fainting in your minds." Hebr. 12.

TENTH STATION.

Christ is stripped of his garments, and offered vinegar and gall.

Reflection.—"I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ." II. Cor. 12.

ELEVENTH STATION.

Christ is nailed to the Cross.

Reflection.—"With Christ I am nailed to the Cross, and I live, now not I, but Christ liveth in me." Gal. 2.

TWELFTH STATION.

Christ is raised on the Cross, and dies.

Reflection.—"God commendeth his charity towards us: because when as yet we were sinners, Christ died for us; much more therefore, being now justified by his blood, shall we be saved from wrath through him." Rom. 5.

THIRTEENTH STATION.

Christ is taken down from the Cross.

Reflection.—"Now we are loosed from the law of death, wherein we were detained: so that we should serve in newness of spirit." Rom. 7.

FOURTEENTH STATION.

Christ is laid in the Sepulchre.

Reflection.—"Mind the things that are above, not the things that are upon the earth; for you are dead, and your life is hid with Christ in God. When Christ shall appear, who is your life, then you also shall appear with him in glory." Colossians 3.

THE CONCLUSION.

Compassionate Jesus! behold with eyes of mercy this devotion I have endeavoured to perform in honour of thy bitter Passion and Death, in order to obtain remission for my sins, and the heavy pains incurred by them. Accept of it for the salvation of the living, and the eternal repose of the faithful departed, and particularly of those whom I had in view. Do not, O my Jesus! suffer the ineffable price of thy blood to be paid in vain, or my miserable soul, ransomed by it, to perish. The voice of thy blood is louder for mercy, than my crimes for vengeance. Have mercy then, O Lord! have mercy, and spare me for thy mercy's sake. Amen.



THE SEVEN PENITENTIAL PSALMS.

ANTHEM.

Remember not, O Lord, our offences, nor those of our parents; neither take thou revenge for our sins.—*Tob. 3.*

I. PSALM 6.

O Lord, rebuke me not in thy indignation; nor chastise me in thy wrath.

Take pity on me, O Lord, for I am weak: heal me, O Lord, for all my bones are shaken.

And my soul is troubled exceedingly: but thou, O Lord, how long?

Return, O Lord, and deliver my soul: O save me for thy mercy's sake.

For in death there is none that is mindful of thee: and who shall confess to thee in hell?

I have tired myself with my groanings: every night I will wash my bed; I will water my couch with my tears.

My eye is disturbed with indignation: I am grown old amidst all mine enemies.

Depart from me, all ye that work iniquity; for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the Lord hath received my prayer.

Let all my enemies be ashamed, and very much troubled: let them be turned back, and put to shame very speedily.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

II. PSALM 31.

Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin: and in whose soul there is no guile.

Because I was silent, my bones grew old; whilst I cried all the day.

For day and night thy hand was heavy upon me: I am converted in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee: and my injustice I have not concealed.

I said, I will confess against myself my injustice to the Lord: and thou hast forgiven the impiety of my sin.

For this shall every one that is holy pray to thee: in a seasonable time.

Yet, in the deluge of many waters: they shall not approach him.

Thou art my refuge from the tribulation which hath surrounded me: my joy, deliver me from them that encompass me.

I will give thee understanding, and I will instruct thee in the way in which thou shalt go: I will fix my eyes upon thee.

Do not become like the horse and mule: that have no understanding.

With bit and bridle bind fast their jaws; who do not approach thee.

Many are the scourges of the sinner: but mercy shall encompass him that hopeth in the Lord.

Be joyful in the Lord, and rejoice; ye just: and glory, all ye upright of heart.

Glory, etc.

III. PSALM 37.

O Lord, rebuke me not in thy indignation: nor chastise me in thy wrath.

For thy arrows are fastened in me: and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath: there is no peace in my bones, because of my sins.

For my iniquities are gone over my head: and, as a weighty burden, are become heavy upon me.

My sores are putrified and corrupted because of my foolishness.

I am become miserable, and am bowed down even to the end: I walked sorrowful all the day.

For my loins are filled with illusions: and there is no health in my flesh.

I am afflicted and humbled exceedingly: I roared in the groaning of my heart.

O Lord, my desire is before thee: and my sighing is not hid from thee.

My heart is troubled, my strength hath left me: and the light of mine eyes itself is not with me.

My friends and my neighbours have drawn near: and stood up against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils to me, spoke vain things: and studied deceits all the day long.

But I, as one deaf, did not hear: and as one dumb, that opened not his mouth.

And I became as a man that heareth not: and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped: thou wilt hear me, O Lord, my God.

For I said, lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am prepared for scourges; and my sorrow is always in my sight.

For I will declare my iniquity; and I will think of my sin.

But my enemies live, and are become stronger

than I; and they are multiplied who hate me unjustly.

And they that return evil for good have detracted me: because I followed goodness.

Forsake me not, O Lord, my God: depart not thou from me.

Come unto my aid, O Lord! the God of my salvation.

Glory, etc.

IV. PSALM 50.

Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more and more from my iniquity; and cleanse me from my sin.

Because I know my iniquity: and my sin is always before me.

Against thee only have I sinned, and done evil before thee: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities: and in sins hath my mother conceived me.

For behold thou hast loved truth: the secret and hidden things of thy wisdom thou hast made known to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that are humbled shall rejoice.

Turn away thy face from my sins: and blot out all mine iniquities.

Create in me a clean heart, O God: and renew an upright spirit within me.

Cast me not away from thy face: and take not thy holy Spirit from me.

Restore unto me the joy of thy salvation: and confirm me with a perfect spirit.

I will teach thy ways to the unjust: and sinners shall be converted to thee.

Deliver me from blood, O God, the God of my salvation: and my tongue shall extol thy justice.

Thou, O Lord, wilt open my lips: and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, verily I had given it: with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with Sion: that the walls of Jerusalem may be built up. Then shall thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon thine altar.

Glory, etc.

V. PSALM 101.

O Lord, hear my prayer: and let my cry come unto thee.

Turn not away thy face from me: in what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke, and my bones are withered like fuel for the fire.

I am smitten, and my heart is withered like grass: because I forgot to eat my bread.

Through the voice of my groaning, my bones have cleaved to my flesh.

I am become like a pelican of the wilderness: I am become like a night-raven in the house.

I have watched, and am become as a solitary sparrow upon the house-top.

My enemies upbraid me all the day long: and they that praised me swore against me.

For I did eat ashes like bread, and mingled my drink with my tears.

Because of thy wrath and indignation: for having lifted me up, thou hast cast me down.

My days have declined like a shadow, and I am withered like grass.

But thou, O Lord, remainest for ever: and thy memory is from generation to generation.

Thou shalt arise and have mercy on Sion: for the time to have mercy on it is come.

For the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

For the Lord hath built up Sion; and he shall be seen in his glory.

He hath regard to the prayer of the humble, and he hath not despised their petition.

Let these things be written unto another generation; and a people to be created shall praise the Lord.

Because he hath looked forth from his high sanctuary; the Lord from heaven hath looked upon the earth.

That he might hear the groans of them that are in fetters: that he might unbind the children of them that are slain.

That they may declare the name of the Lord in Sion; and his praise in Jerusalem.

In the assembling of the people together in one, and kings to serve the Lord.

He answered him in the way of his strength: Declare unto me the fewness of my days.

Call me not back in the midst of my days: Thy years are from generation unto generation.

In the beginning, O Lord, thou foundedst the earth; and the heavens are the works of thy hands.

They shall perish, but thou remainest: and they shall all grow old as a garment.

And as a vestment thou shalt change them, and they shall be changed: but thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue, and their seed shall be directed for ever.

Glory, etc.

VI. PSALM 129.

From the depths I have cried unto thee, O Lord: Lord, hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou wilt observe iniquities, O Lord! Lord, who will endure it?

For with thee there is merciful forgiveness; and on account of thy law I have expected thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Glory, etc.

VII. PSALM 142.

O Lord, hear my prayer: give ear to my petition in thy truth: hear me in thy Justice.

And enter not into judgment with thy servant: for in thy sight no man shall be justified.

For the enemy hath persecuted my soul: he hath humbled my life to the earth.

He hath made me dwell in darkness, as those who have been dead of old: my spirit is in anguish upon me: and my heart is troubled within me.

I remember the days of old; I meditated on thy works; on the works of thy hands did I meditate.

I stretched forth my hands to thee: unto thee my soul is as earth without water.

Hear me speedily, O Lord: my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning; for I have hoped in thee.

Make the way known to me wherein I shall walk; for I have lifted up my soul to thee.

Deliver me from mine enemies, O Lord; to thee have I fled: teach me to do thy will, for thou art my God.

Thy good Spirit shall conduct me into the way of righteousness: for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring forth my soul out of tribulation: and in thy mercy thou wilt destroy mine enemies.

And thou wilt destroy all those that afflict my soul: for I am thy servant.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

ANTHEM.

Remember not, O Lord, our offences, nor those of our parents: neither take thou revenge for our sins.—*Tob. 3.*

A UNIVERSAL PRAYER,

FOR ALL THINGS NECESSARY TO SALVATION.

O my God, I believe in thee; do thou strengthen my faith. All my hopes are in thee; do thou secure them. I love thee with my whole heart; teach me to love thee daily more and more. I am sorry that I have offended thee; do thou increase my repentance.

I adore thee as my first beginning; I aspire after thee as my last end; I give thee thanks as my constant benefactor; I invoke thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

That I may be thine, pursuant to my baptism, I renounce the devil and his works, the world and its pomps; the flesh and its sensualities; heresy and its errors.

To thee I consecrate all my thoughts, words, actions, and sufferings; that henceforth I may think of thee, speak of thee, willingly refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner that thou wilt.

May I always regard whatsoever pleaseth thee, despise what thou disregardest, avoid what thou forbiddest, and do what thou commandest.

I beseech thee to enlighten my understanding, inflame my will, purify my body, and sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to practise the virtues proper for my state.

Fill my heart with tender affections for thy goodness, hatred for my faults, love for my neighbour, and contempt for the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

Fill my heart with fear without despair, confidence without presumption, piety without illusion, and joy without licentiousness.

O my God, make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my conduct regular.

Assist me, that I may continually labour to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the grandeur of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, fear thy judgments, escape hell, and in the end obtain heaven.

Vouchsafe, in fine, to grant repentance to all sinners, perseverance to the just, peace to the living, and eternal bliss to the faithful departed. All which I beseech thee, O Lord, to grant, through the merits of our Lord Jesus Christ, the intercession of our blessed Lady and all the Saints, and the suffrages of our holy Mother the Church. Amen.

PRAYER TO JESUS CHRIST,

Taken out of St. Bernard.

O Lord, into thy hands I commend the care of my salvation; thou knowest my ignorance and my weakness, teach me and heal me. Enable me to offer to thee whatever is the most acceptable in thy sight. Remove all error from my mind, all cupidity from my heart, all lie from my lips. Grant that I may be entirely thine, and that my thoughts, words and actions may be so just, that I may offer them all to thee as a daily sacrifice. Amen.

PRAYER IN HONOUR OF ST. MAURICE,

Patron of christian soldiers.

O Lord, God of Hosts! who didst bestow upon St. Maurice and the thousands of martyrs, his companions, courage for the combat and a crown after victory, preserve within our hearts martial virtues worthy of *theirs*. Grant also that after their example, and through the intercession of these valiant patrons and perfect patterns of our lives, we may obtain *fortitude* to contend with and to overcome all obstacles to our salvation, especially the three vices of impurity, intemperance and human respect, and that after having, like those holy martyrs, triumphed upon earth, we may be crowned with them for ever in Heaven, through Jesus Christ our Lord! Amen.



PART III.

INSTRUCTIONS.—MEDITATIONS.

A SUMMARY OF CHRISTIAN FAITH AND MORALITY.

SECT I.

What every christian must believe (1).

1. Every christian must believe, that there is one God, and no more than one God: That this God is a pure Spirit, the Lord and Maker of heaven and earth, who has neither beginning nor end, but is always the same; is every where present; knows and sees all things, can do all things whatsoever he pleases; and is infinite in all perfections.

2. Every christian is bound to believe that in this one God there are three several persons, perfectly equal, and of the same substance; the Father, who proceeds from no one; the Son, who is born of the Father before all ages; and the Holy Ghost, who proceeds eternally from the Father and the Son; and that these three really distinct Persons have all the same power and the same wisdom, and are all three one and the same Lord, one and the same God.

3. We must all believe that this God created the Angels to be with him for ever, and that one part of them fell from God by sin, and became devils: that God also created Adam and Eve, our first parents, and placed them in the earthly paradise, from whence they were justly banished for the sin they committed in eating of the fruit of the forbidden tree; and that by this transgression of Adam we are all born in sin, and must have been lost for ever, if God had not sent us a Saviour.

(1) Borrowed from Dr. Challoner's *Garden of the soul*.

4. We are bound to believe in this Saviour of all mankind, Jesus Christ, the Son of God, true God, and true man; perfect God from all eternity, equal to the Father in all things; and perfect man from the time of his coming down from heaven for us, having a body and soul like us.

5. We must believe that this Jesus Christ, our Saviour, who had been long foretold by the prophets, was in God's appointed time conceived in the womb of the Virgin Mary, by the Power of the Holy Ghost, without having any man for his Father, and was born of her, she still remaining a pure Virgin: that during his residence on earth, he founded the christian religion, by his heavenly doctrine and wonderful miracles, and offered himself a sacrifice for the sins of the whole world, by dying upon a cross, to purchase mercy, grace, and salvation for us: and that neither mercy, nor grace, nor salvation, either can, or ever could, since Adam's fall, be obtained any otherwise than through this death and passion of the Son of God.

6. We must believe, that Jesus Christ, after he had been dead and buried for part of three days, rose again on the third day, from death to life, never to die any more; and that for the space of forty days, he was pleased, at different times, to manifest himself unto his disciples, and then ascended into heaven in their sight; where, as man, he continually intercedes for us. From thence he sent down the Holy Ghost upon his disciples, to abide with them and their successors for ever, as he had promised, and to guide them and their successors unto all truth.

7. We must believe the catholic or universal Church of Christ, of which he is the perpetual Head, and his Spirit the perpetual Director; which is founded upon a rock, and is ever victorious over all the powers of death and hell. This Church is always one, by all its members professing one faith, in one communion, under one chief Pastor, succeeding St. Peter, to whom Christ committed his whole flock. St. John, xxi. 15, 16, 17. This same Church is always holy, by teaching a holy doctrine, by inviting all to a holy life, and by the

eminent holiness of many of her children. She is catholic or universal; by subsisting in all ages, by teaching all nations, and maintaining all truths: she is apostolical, by deriving her doctrine, her communion, her orders, and her mission, by an uninterrupted succession from the Apostles of Christ.

8. With this catholic Church the Scriptures, both of the old and new Testament, were deposited by the Apostles: she is, in her pastors, the guardian and interpreter of them, and the judge of all controversies relating to them. These Scriptures, thus interpreted, together with the traditions of the Apostles, are to be received and admitted by all christians, for the rule of their faith and practice.

9. We must believe that Jesus Christ has instituted in his Church seven sacraments or mysterious signs and instrumental causes of divine grace in our souls. Baptism, by way of a new birth, by which we are made children of God, and washed from sin. Confirmation, by which we receive the Holy Ghost by the imposition of the hands of the successors of the Apostles. Acts, viii. The blessed Eucharist, which feeds and nourishes our souls with the body and blood of Christ, really present under the forms of bread and wine, or of either of them. Penance, by which penitent sinners are absolved from their sins by virtue of the commission given by Christ to his ministers. St. John, xx, and St. Mat. xviii. Extreme Unction, which wipes away the relics of sin, and arms the soul with the grace of God in the time of sickness. St. James, v. Holy Orders, by which the ministers of God are consecrated. And Matrimony, which as a sacred sign of the indissoluble union of Christ and his Church, unites the married couple in a holy band, and imparts a grace to them suitable to that state. Eph., v.

10. We must believe that Jesus Christ has also instituted the great Eucharistic sacrifice of his body and blood in remembrance of his death and passion. In this sacrifice (*the Mass*), he is mystically immolated every day upon our altars, being himself

both priest and victim. This sacrifice is the principal worship of the new law, in which and by which, we unite ourselves to Jesus Christ, and with him, and through him, we adore God in spirit and truth, give him thanks for all his blessings, obtain his grace for ourselves and the whole world, and pardon for all our sins, and those of the living and the dead.

11. We must believe that there is, in the catholic or universal Church of God, a communion of saints, by means of which we communicate with all holy ones, and in all holy things. We communicate with the saints in heaven, as our fellow-members under the same head Jesus Christ; we give thanks to God for his gifts to them, and we beg a share in their prayers. We communicate with all the Saints upon earth, in the same sacraments and sacrifice, and in a holy union of faith and charity. And we communicate with the faithful who have departed this life in a more imperfect state, and who, by the law of God's justice, are for a while in a place of suffering, by offering prayers, and alms, and sacrifice to God for them.

12. We must believe also the necessity of divine grace, without which we cannot make so much as one step towards heaven; and that all our good, and all our merits, are the gift of God; that Christ died for all men; that God is not the author of sin; and that his grace does not take away our free-will.

13. We must believe that Jesus Christ will come from heaven at the last day to judge us all: that all the dead, both good and bad, shall rise from their graves at the sound of the last trumpet, and shall be judged by him according to their works; that the good shall go to heaven with him, body and soul, to be happy for all eternity, in the enjoyment of the Sovereign Good; and that the wicked shall be condemned, both body and soul, to the torments of hell, which are most grievous and everlasting.

SECT. II.

What every Christian must practise.

If thou wilt enter into life, keep the Commandments.
St. Matt., xix, 17.

1. Every christian, in order to life everlasting, must worship God as his first beginning and last end. This worship is to be performed first by Faith, which makes both the understanding and the will humbly adore and embrace all those truths which God has taught, however obscure and incomprehensible they may be to our weakness. 2ndly, by Hope, which honours the infinite power, goodness, and mercy of God, and the truth of his promises; and upon these grounds, raises the soul to an assured expectation of mercy, grace, and salvation, through the merits of Jesus Christ. 3rdly, by Charity, which teaches us to love God with our whole hearts, for his own sake, and our neighbours as ourselves for God's sake. 4thly, by the virtue of Religion, the chief acts of which are adoration, praise, thanksgiving, oblation of ourselves to God, sacrifice and prayer, which ought to be the daily employments of a christian soul.

2. We must fly all idolatry, all false religions and superstition; under which name are comprehended all manner of divinations or pretensions to fortune-telling, all witchcraft, charms, spells, observations of omens, dreams, etc. All these things are heathenish and contrary to the worship of the true and living God, and to that dependance a christian soul ought to have on him.

3. We must reverence the name of God and his truth, by a religious observance of all lawful oaths and vows, and by carefully avoiding all false, rash, unjust, or blasphemous oaths and curses.

4. We must dedicate some notable part of our time to his divine service; and more especially consecrate to him those days that he has ordered to be sanctified or kept holy.

5. Under God, we must love, reverence, and obey our parents and other lawful superiors, spi-

ritual and temporal, and observe the laws of the Church and State; as also. we must have a due care of our children and of others that are under our charge, both as to their soul and body.

6. We must abstain from all injuries to our neighbour's person, by murder or any other violence; and from all hatred, envy and desire of revenge; as also from spiritual murder, which is committed by drawing him into sin, by words, actions, or ill example.

7. We must abstain from adultery and from all uncleanness of thoughts, words and actions, beyond the lawful use of the marriage bed.

8. We must not steal, cheat, or any other way wrong our neighbour in his goods and possessions; we must give every one his own, pay our debts, and make restitution for all unjust damages which we have caused.

9. We must not wrong our neighbour in his character or good name, by detraction or rash judgment; or in his honour, by reproaches and affronts; or rob him of the peace of his mind, by scoffs and contempt, or of his friends, by carrying stories backwards and forwards. In all which cases, whosoever wrongs his neighbour, is obliged to make restitution or satisfaction.

10. As we are commanded to abstain from all deeds of lust and injustice, so we are also strictly obliged to restrain all desires in these kinds, and to resist the irregular motions of concupiscence. So far the ten commandments, which are a short abridgment of the whole eternal and natural law, which admits of no dispensation.



GOSPELS

OF THE

SUNDAYS AND PRINCIPAL FESTIVALS,

Preceded by some instructions.

THE SUNDAYS AND FEASTS IN GENERAL.

The first day of the week is Sunday, called in latin *DOMINICA*, or the day of the Lord, because in the new law the Lord particularly reserved that day for his service and worship. In the old law, the saturday was consecrated to the worship of God and styled day of rest, because on that day God, after having created the world, ceased to call forth from nothing any new creature. Among christians, Sunday has been substituted for saturday in order to honour the two mysteries of the Resurrection of Jesus Christ, and the descent of the Holy Ghost upon the Apostles, both accomplished on Sundays. The Church has moreover instituted certain Feasts, many of which remount up to the times of the Apostles. She has established them in order to honour God and instruct the faithful by celebrating the principal mysteries of our religion, or renewing the memory of the Blessed Virgin and the Saints, in whom God has manifested his gifts in a more especial manner. Among the Feasts, there are seven in England which are solemnized on the days on which they fall, viz. Christmas day (25th december), the Circumcision of our Lord or new year's day (1st january), the Epiphany or twelfth day (6th january), the feast of St. Peter and St. Paul (29th june), the Assumption of the Blessed Virgin Mary (15th august), All Saints (1st november.) On these days, as well as on all the Sundays of the year, there is an obligation of hearing Mass and abstaining from all servile work, that is from all manual and corporal works which we ordinarily perform in order to gain our bread. This double obligation does not exist for the other feasts, unless they fall upon the sunday.

FIRST SUNDAY OF ADVENT.

Instruction.—The four weeks which preceed the feast of Christmas are called *Advent*. It is so called because the Church wishes us at this time to prepare to celebrate worthily the feast of the first coming of Jesus, that is to say of his birth. She commences the instructions of Advent by recalling to our minds the last coming of Jesus Christ

in his glory, or the last judgment, in order to excite us to repentance. It is for the same motive that she invites us to read during this time the instructions which St. John Baptist addressed to the Jews in order to prepare them by penance for the coming of Jesus Christ.

Practice—1st To acknowledge our dependance upon Jesus Christ, and earnestly beg of him to cure the maladies of our soul. 2nd To prepare for the reception of Jesus Christ in the holy Communion, on the feast of Christmas day.

St. Luc, c. 21, v. 25-33.—At that time, Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves; Men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved; and then they shall see the Son of man coming in a cloud, with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And he spoke to them a similitude. See the fig-tree, and all the trees: when they now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

SECOND SUNDAY OF ADVENT.

St. Matthew, c. XI, v. 2-10.—At that time, when John had heard in prison the works of Christ: sending two of his disciples he said to him: Art thou he that art to come, or look we for another? And Jesus making answer said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them. And blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitudes concerning John: What went

you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings. But what went you out to see? a prophet? Yea, I tell you, and more than a prophet. For this is he of whom it is written : *Behold I send my Angel before thy face, who shall prepare thy way before thee.*

THIRD SUNDAY OF ADVENT.

St. John, c. I, v. 19-28.—At that time, the Jews sent priests and levites from Jerusalem to John, to ask him : Who art thou? And he confessed, and did not deny : and he confessed : I am not the Christ. And they asked him : What then? art thou Elias? And he said : I am not. Art thou the prophet? And he answered : No. They said therefore unto him : Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself? He said : *I am the voice of one crying in the wilderness : Make straight the way of the Lord,* as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him, and said to him : Why then dost thou baptize, it thou be not Christ, nor Elias, nor the prophet? John answered them, saying : I baptize with water; but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me : the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

EMBER DAYS.

Ember Days are particular days of fasting and prayer which the Church commands us to keep every three months, viz: on the wednesday, friday and saturday which follow the first Sunday of Lent, Whitsunday, the 14th september, and the 13th december. They were instituted to thank God for the graces he has bestowed upon us during the course of the season, to beg his protection on the fruits of the earth, and to obtain the blessing of good pastors, for it is on these days holy orders are conferred and priests ordained.

Practice.—1st To observe strictly all fasting days, unless you have sufficient reasons for obtaining a dispensation. 2nd To pray for all the intentions of the Church.

St. Luke, c. III, v. 1-6.—In the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina; under the high-priests Annas and Caiaphas; the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; as it was written in the book of the sayings of Isaias the prophet: *A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be brought low; and the crooked shall be made straight; and the rough ways, plain: and all flesh shall see the salvation of God.*

CHRISTMAS-DAY (25th december.)

Instruction.—Christmas day is the feast of the Nativity of our Saviour Jesus Christ. He was born at Bethlehem, a small town of Juda, in a stable, and his cradle was a manger, placed between two animals. At the moment of his birth, Angels were heard in the air singing this canticle: *Glory to God in the highest; and on earth peace to men of good will*, and announced this happy event to shepherds, who kept guard over their flocks in the neighbourhood, and who hastened to adore the new-born God. Priests celebrate three masses on Christmas day, to honour the three births of the Son of God: his birth or his eternal generation in the bosom of his Father; his temporal birth in the stable of Bethlehem; and his spiritual birth by faith and charity in the hearts of the just.

Practice.—1st To represent to ourselves the infant Jesus on the altar, as if we beheld him in the manger at Bethlehem, and adore him profoundly. 2nd To excite ourselves to the practice of humility, detachment from the things of this world, and mortification of the senses. 3rd To honour especially the Blessed Virgin Mary, of whom was born our Saviour Christ. 4th To assist, if possible, at the three masses, although one will satisfy the obligation. 5th To approach the sacraments of Confession and Communion.

At the first Mass.

St. Luke, c. II, v. 1-14.—In those days, there went out a decree from Cesar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David: to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. And the Angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people: For this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling-clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good will.

At the second Mass.

St. Luke, c. II, v. 15-20.—At that time, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered; and at those things that were

told by the shepherds. But Mary kept all these words, pondering *them* in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

At the third Mass.

St. John, c. I, v. 1-14.—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was made nothing that was made. In him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we saw his glory, the glory as it were of the only-begotten of the Father) full of grace and truth.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS.

St. Luke, c. II, v. 33-40.—At that time, Joseph and Mary the mother of Jesus, were wondering at those things which were spoken concerning him.

And Simeon blessed them, and said to Mary his mother: Behold this *child* is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted; and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one

Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew, and waxed strong, full of wisdom; and the grace of God was in him.

FEAST OF THE CIRCUMCISION (1st of January.)

Instruction.—This feast calls our attention to three remarkable circumstances: 1st The mystery of the Circumcision; a painful and humiliating ceremony commanded to the Israelites in sign of their covenant with God, and of their faith in the Messiah to come. To this ceremony succeeded Baptism, of which it was the figure. 2nd The name of *Jesus*, which is given to the Son of God. This name signifies *Saviour*, as that of *Christ*, which is joined to it, signifies *anointed or consecrated*. Both names are admirably suited to the Son of God, who came down on earth to save us; and whose sacred humanity was consecrated by its union to the Divinity. 3rd The beginning of the new year.

Practice.—1st To return thanks to Jesus Christ for the love which prompted him to shed on this day the first fruits of his blood. 2nd To pronounce frequently and invoke with faith the holy name of Jesus, who is the terror of the devils and the hope of the faithful, as the Son of God has promised that what we ask in his name shall be granted to us. 3rd To conceive a deep sorrow for the sins committed during the past year, and a lively gratitude for all the favours received, and for the time God still grants us to do penance. 4th To offer to our Saviour the new year, and resolve to employ it solely to his glory and our salvation; to endeavour to spend it as if it was to be the last of our life, and beg of God the necessary graces for this end.

St. Luke, c. II, v. 21.—At that time, after eight days were accomplished, that the child should be circumcised, his name was called **JESUS**, which was called by the angel, before he was conceived in the womb.

FEAST OF THE EPIPHANY (January 6th.)

Instruction.—The Epiphany is the day on which the Magi, informed of the birth of Christ by a miraculous star, came from the East to adore him. It is generally believed that these Magi were kings, or at least men distinguished by their rank and science. They offered to the Infant Jesus gold, frankincense and myrrh, acknowledging him as king, as God, and as man liable to suffering and to death. Epiphany signifies *manifestation*, because Jesus Christ manifested on this day his Divinity, and was adored for the first time by the Gentiles. The Church likewise honours on this day two other manifestations of our Saviour: 1st His baptism by St. John the Baptist, in which the Eternal Father proclaimed him from on high, his well beloved Son. 2nd The changing of water into wine at the marriage feast of Cana, where his disciples, at the sight of this miracle, acknowledged him as God.

Practice.—1st To thank God for having called us to the true faith, and beg of him that we may preserve this precious treasure. 2nd To pray for the propagation of faith among heretics and infidels. 3rd To imitate the prompt and generous docility of the magi, in following the lights and motions of grace. 4th Like them to make some offering to Jesus Christ by alms-giving and other good works.

St. Matthew, c. II, v. 1-12.—When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the East to Jerusalem. Saying, Where is he that is born king of the Jews? For we have seen his star in the East, and are come to adore him. And king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda. For so it is written by the prophet: *And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the ruler who shall rule my people Israel.* Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said: Go, and diligently inquire after the child; and when you have found him, bring me word again, that I also may come and adore him. Who,

having heard the king, went their way; and behold the star which they had seen in the East went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down, they adored him; and opening their treasures, they offered him gifts, gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their own country.

SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY.

St. Luke, c. II, v. 42-52.—When Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing *him*, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. But he said to them: How is it that you sought me? did you not know, that I must be about my father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

II. SUNDAY AFTER EPIPHANY.

St. John, c. II, v. 1-11.—At that time, there was a marriage in Cana of Galilee: and the mother of

Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is to me and to thee? my hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus said to them: Fill the waterpots with water. And they filled them up to the brim. And Jesus said to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him.

III. SUNDAY AFTER EPIPHANY.

St. Matthew, c. VIII, v. 1-13.—At that time, when Jesus was come down from the mountain, great multitudes followed him: and behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go, shew thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my

servant shall be healed. For I also am a man subject to authority, having under me soldiers: and I say to this, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And Jesus hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness; there shall be weeping and gnashing of teeth. And Jesus saith to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

IV. SUNDAY AFTER EPIPHANY.

St. Matthew, c. VIII, v. 23-27.—At that time, Jesus going into a boat, his disciples followed him: And behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep. And they came to him, and awaked him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

V. SUNDAY AFTER EPIPHANY.

St. Matthew, c. XIII, v. 24-30.—At that time, Jesus spoke this parable to the multitude: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the goodman of the house coming said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them: An enemy hath done it. And the servants

said to him: Wilt thou that we go and gather it up? And he said: No; lest perhaps gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

VI. SUNDAY AFTER EPIPHANY.

St. Matthew, c. XIII, v. 31-35.—At that time, Jesus proposed to the multitude this parable: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which is the least indeed of all seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes: and without parables he did not speak to them. That it might be fulfilled which was spoken by the prophet, saying: *I will open my mouth in parables, I will utter things hidden from the foundation of the world.*

SEPTUAGESIMA SUNDAY.

St. Matthew, c. XX, v. 1-16.—At that time, Jesus spoke to his disciples this parable: The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to

them: Why stand you here all the day idle? They say to him: because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house. Saying: These last have worked *but* one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

SEXAGESIMA SUNDAY.

St. Luke, c. VIII, v. 4-15.—At that time, when a great multitude was gathered together, and hastened out of the cities unto Jesus, he spoke by a similitude. The sower went out to sow his seed. And as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it, choked it. And other some fell upon good ground; and being sprung up, yielded fruit a hundred fold. Saying these things he cried out: He that hath ears to hear let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables, that seeing they may not see, and hearing may not

understand. Now the parable is this: The seed is the word of God. And they by the way-side are they that hear, then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock, *are they* who when they hear, receive the word with joy: and these have no roots; for they believe for a while, and in time of temptation, they fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground, are they who in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience.

QUINQUAGESIMA SUNDAY.

St. Luke, c. XVIII, v. 31-43.—At that time, Jesus took unto him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the son of man. For he shall be delivered to the gentiles, and shall be mocked, and scourged, and spit upon: And after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately

he saw, and followed him, glorifying God. And all the people whosoever they saw it, gave praise to God.

L. SUNDAY IN LENT.

Instruction.—The Church instituted lent, 1st to make us fulfil the obligation of penance; 2nd to honour the fast of Jesus Christ who, during forty days, took no nourishment; 3rd to prepare us for the feast of Easter. The fast which is prescribed dates from the earliest times. In the present day it consists in abstaining from meat, unless a dispensation is granted, in taking only one meal, to which we may add a slight collation; but the Church desires that to fasting and abstinence we join good works, such as alms-deeds, prayer and assisting at sermons and instructions. All the faithful who have attained the age of twenty one are obliged to fast, except such as are exempt from old age or whose infirmities or laborious work prevent their doing so; those also are exempt who are unable to procure a meal sufficient to support them. When we think we have good reasons to require a dispensation from abstinence, we must address ourselves for permission, if possible, to our pastor; but in this case, as with regard to fasting, it is advisable first to consult with our confessor.

Practice.—1st To begin Lent by receiving ashes in the spirit of humility and with the salutary thought of our own nothingness and of death. 2nd To deprive ourselves of some enjoyment even if lawful. 3rd To begin this holy season by going to confession, as a preparation for making a worthy Easter communion. 4th When for good reasons we are lawfully dispensed from fasting or abstinence, to substitute other good works.

St. Matthew, c. IV, v. 1-11.—At that time, Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread. Who answered and said: It is written, *Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.* Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down; for it is written, *That he hath given his Angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy*

foot against a stone. Jesus said to him, *It is written again : Thou shalt not tempt the Lord thy God.* Again the devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and the glory of them, and said to him: *All these will I give thee, if falling down, thou wilt adore me.* Then Jesus saith to him, *Begone, Satan; for it is written : The Lord thy God shalt thou adore, and him only shalt thou serve.* When the devil left him; and behold Angels came and ministered to him.

II. SUNDAY IN LENT.

St. Matthew, c. XVII, v. 1-9.—At that time, Jesus took Peter, and James, and John his brother; and led them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus: *Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.* And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying: *This is my beloved Son, in whom I am well pleased: hear ye him.* And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them: and said to them: *Arise, and fear not.* And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: *Tell the vision to no man, till the son of man be risen from the dead.*

III. SUNDAY IN LENT.

St. Luke, c. XI, v. 14-28.—At that time, Jesus was casting out a devil, and the same was dumb: and when he had cast out the devil, the dumb spoke: and the multitudes were in admiration at it: but some of them said: *He casteth out devils by Beelzebub the prince of devils.* And others

tempting, asked of him a sign from heaven. But he seeing their thoughts, said to them: Every kingdom divided against itself, shall be brought to desolation, and house upon house shall fall. And if satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub; by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils; doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him; he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first. And it came to pass, as he spoke these things, a certain woman from the crowd lifting up her voice said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. But he said: Yea rather, blessed are they who hear the word of God, and keep it.

IV. SUNDAY IN LENT.

St. John, c. VI, v. 1-15.—At that time, Jesus went over to the sea of Galilee, which is that of Tiberias. And a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great

multitude cometh to him, he said to Philip: Whence shall we buy bread, that these may eat? And this he said to try him; for he himself knew what he would do. Philip answered him: Two hundred penny-worth of bread are not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, said to him: There is a boy here that hath five barley loaves, and two fishes: but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when he had given thanks, he distributed to them that were sat down. In like manner also of the fishes as much as they would. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore when he knew that they would come to take him by force, and make him king, fled again into the mountain himself alone.

PASSION SUNDAY.

St. John, c. VIII, v. 46-59.—At that time, Jesus said to the multitude of the Jews: which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered, and said to him: Do not we say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil: but I honour my Father, and you have dishonoured me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, Amen, I say to you: If any man keep my word, he shall not see death for ever. The Jews therefore said: Now we

know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say he is your God. And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

HOLY WEEK.

Instruction.—Holy Week is thus named from the sanctity and grandeur of the mysteries commemorated at this time: the entry of Jesus Christ into Jerusalem; the institution of the Holy Eucharist; the passion and death of our Saviour; his descent into hell and his burial.

On *Palm Sunday* the Church celebrates the triumphant entry of Jesus Christ into Jerusalem, six days before his passion. The blessing of palms and procession is made on this day in order to keep up the memory of this triumph.

On *Wednesday in holy week* our Saviour was sold to the Jews for thirty pieces of money by Judas his disciple. On *Maunday-Thursday* towards evening, he ate the pascal Lamb with his Apostles, and washed their feet, he then instituted the most adorable Sacrament of the altar. On the night between thursday and friday, he was delivered up by Judas into the hands of the Jews who made him undergo all sorts of ignominies and torments. (*Gospel of the Passion*, p. 139.)

The object of the offices and ceremonies of Maunday-Thursday and Good-Friday is to place before the eyes of the faithful the circumstances of the institution of the Holy Eucharist, the Passion, the crucifixion and death of our Saviour.

On *Holy-Saturday* the Church celebrates the burial of Jesus Christ, and his descent in hell or limbo. She blesses: 1st The new fire, figure of Jesus Christ who will soon rise

from the tomb, and inflame the world with the fire of his divine love; 2nd the pascal candle, figure of Jesus Christ, who is the joy and true light of the world; 3rd the baptismal fonts, because, anciently, that day was dedicated to the administration of solemn Baptism.

Practices.—1st To often call to mind the remembrance of the Passion of Christ. 2nd To impose on ourselves some privation in memory of the sufferings of our Saviour; 3rd To assist, if possible, and with devotion, at the divine offices, more particularly at the veneration of the Cross and at the sermon of the Passion; when we cannot do so in person to unite ourselves in heart and spirit to those who are really present.

PALM-SUNDAY.

St. Matthew, c. XXI, v. 1-9.—At that time, Jesus drawing near to Jerusalem; and being come to Bethphage, at Mount Olivet, he sent two of his disciples, and said to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose *them* and bring *them* to me. And if any man shall say any thing to you, say ye, that the Lord hath need of them: and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: *Tell ye the daughter of Sion: Behold thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke.* And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way. And the multitudes that went before and that followed, cried, saying: *Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.*

THE PASSION OF OUR LORD JESUS CHRIST.

St. Matthew, c. XXVI and XXVII.—At that time, Jesus said to his disciples: You know that after two days shall be the pasch, and the son of

man shall be delivered up to be crucified: then were gathered together the chief priests and ancients of the people into the court of the high-priest, who was called Caiphas: and they consulted together, that by subtilty they might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper; there came to him a woman having an alabaster-box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon me. For the poor you have always with you: but me you have not always. For she in pouring this ointment upon my body, hath done it for my burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him.

And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him: The master saith, My time is near at hand, with thee I make the pasch with my disciples. And the disciples did as Jesus appointed to them, and they prepared the pasch. But when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: It is I, Lord? But he answering, said: He that dippeth his hand with me in the dish, he shall betray me. The son of man indeed goeth,

as it is written of him: but wo to that man, by whom the son of man shall be betrayed: It were better for him if that man had not been born. And Judas that betrayed him, answering said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat: This is my body, And taking the chalice he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament which shall be shed for many unto remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went out unto mount Olivet.

Then Jesus said to them: All you shall be scandalized in me this night. For it is written: *I will strike the shepherd, and the sheep of the flock shall be dispersed.* But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples: Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death: Stay you here, and watch with me. And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What? Could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak.

Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away but I must drink it, thy will be done. And he cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, he went again: and he prayed the third time, saying the self-same word. Then he cometh to his disciples, and saith to them: Sleep ye now and take your rest; behold the hour is at hand, and the son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me.

As he yet spoke, behold Judas one of the twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said: Hail Rabbi. And he kissed him. And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place: For all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of Angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled.

But they holding Jesus led him to Caiphas the high-priest, where the scribes and the ancients were assembled. And Peter followed him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole

council sought false witnesses against Jesus, that they might put him to death: and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses. And they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy; what think you? But they answering, said: He is guilty of death. Then did they spit in his face, and buffeted him; and others struck his face with the palms of their hands, saying: Prophecy unto us, O Christ, who is he that struck thee? But Peter sat without in the court; and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus which he had said: Before the cock crew, thou wilt deny me thrice. And going forth, he wept bitterly.

And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him

to Pontius Pilate the governor. Then Judás, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed; and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: *And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me:*

And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee? And he answered him to never a word; so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will

you of the two to be released unto you? But they said: Barabbas. Pilate said to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made; taking water washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And the whole people answering, said: His blood be upon us and upon our children:

Then he released to them Barabbas, and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

And going out, they found a man of Cyrene, named Simon: him they forced to take up his cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: *They divided my garments among them; and upon my vesture they cast lots.* And they sat and watched him. And they put over his head his cause written: **THIS IS JESUS THE KING OF THE JEWS.**

Then were crucified with him two thieves; one on the right hand, and one on the left. And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it;

save thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him now deliver *him* if he will have him; for he said: I am the Son of God. And the self-same thing the thieves also, that were crucified with him, reproached him with.

Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, My God, my God, why hast thou forsaken me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running, took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink. And the others said: Let be, let us see whether Elias will come to deliver him. And Jesus again crying with a loud voice, yielded up the ghost.

(Here kneel and pause a little.)

And behold the veil of the temple was rent in two from top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened; and many bodies of the saints that had slept arose. And coming out of the tombs after his resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him: Among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that

the body should be delivered. And Joseph taking the body, wrapt it up in a clean linen cloth. And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary, sitting over against the sepulchre.

And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day; lest perhaps his disciples come, and steal him away, and say to the people: He is risen from the dead; and the last error shall be worse than the first. Pilate saith to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone and setting guards.

EASTER SUNDAY.

Instruction.—Easter-day is the feast of feasts, the solemnity of solemnities, as it is styled by the Church; it is the day of the Lord, the third after his death, on which, as he had predicted he rose from the tomb, triumphant over death, the world, and hell. The body of Jesus Christ rose impassible and immortal; that is to say that he could no more suffer or die. Jesus Christ is risen: 1st To prove his divinity and the truth of his Gospel. None but a God man could raise himself again from death, and God cannot teach either error or untruth. 2nd To give us a pledge of our resurrection on the last day; for all mankind will arise at the end of the world: the just for their glory and happiness; the wicked for their confusion and damnation; and on that great day, the bodies of the just will be rendered conformable to the glorious body of Jesus Christ risen from the dead.

Practices.—1st To strengthen our faith by the remembrance of the miracle of the resurrection of Jesus Christ. 2nd In all our sufferings and troubles, to console ourselves with the thought of the glory and happiness of our bodies on the day of the Resurrection. 3rd To rise spiritually with Jesus Christ, by going forth from the death of sin to the life of grace, through a worthy reception of the sacraments of Penance and the Holy Eucharist: it is more particularly

for this end that the Church commands us to receive these sacraments at Easter.

St. Mark, c. XVI, v. 1-7.—At that time, Mary Magdalen, and Mary the mother of James and Salome, bought sweet spices, that coming, they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his disciples and Peter that he goeth before you into Galilee; there you shall see him, as he told you.

I. SUNDAY AFTER EASTER,
Called Low Sunday.

St. John, c. XX, v. 19-31.—The same day, being the first of the week, when it was late, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, he shewed them his hands and his side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put

my hands into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them, Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then he saith to Thomas: Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered, and said to him: My Lord, and my God. Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God; and that believing, you may have life in his name.

II. SUNDAY AFTER EASTER.

St. John, c. X, v. 11-16.—At that time, Jesus said to the Pharisees: I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth, and scattereth the sheep: and the hireling flieth, because he is a hireling: and he hath no care for the sheep. I am the good shepherd, and I know mine, and mine know me. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

III. SUNDAY AFTER EASTER.

St. John, c. XVI, v. 16-22.—At that time, Jesus said to his disciples: A little while, and now you shall not see me; and again a little while, and you shall see me: because I go to the Father. Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me; and again a little while, and you

shall see me, and, because I go to the Father? They said therefore: What is this that he saith, A little while? We know not what he speaketh. And Jesus knew that they had a mind to ask him; and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me; and again a little while, and you shall see me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice, and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.

IV. SUNDAY AFTER EASTER.

St. John, c. XVI, v. 5-14.—At that time, Jesus said to his disciples: I go to him that sent me, and none of you asketh me: Whither goes thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin: because they believed not in me. And of justice: because I go to the Father; and you shall see me no longer. And of judgment: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak, and the things that are to come he shall shew you. He shall glorify me; because he shall receive of mine, and shall shew it to you.

V. SUNDAY AFTER EASTER.

St. John, c. XVI, v. 23-30.—At that time, Jesus said to his disciples: Amen, amen, I say to you, if you ask the Father any thing in my name, he will give it you. Hitherto you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full. These things I have spoken to you in proverbs. The hour cometh, when I will no more speak to you in proverbs, but will shew you plainly of the Father. In that day you shall ask in my name; and I say not to you, that I will ask the Father for you: for the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father. His disciples say to him: Behold, now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou comest forth from God.

ASCENSION DAY.

Instruction.—This feast was established to celebrate the triumphant entry of Jesus Christ into Heaven. Forty days after his resurrection, he conducted his Apostles and many of his disciples to the mountain of Olivet, and there, in their presence, he ascended body and soul into Heaven, where he acts as our advocate and mediator near his Father. He ascended into Heaven: 1st because Heaven is the abode of bodies glorified and risen from the grave; 2nd In order to send us his Holy Spirit; 3rd to open to us the gates of Heaven, where nobody had entered before him, and there to prepare a place for us.

Practice.—1st To look upon this world as a place of exile, and detach our hearts from it. 2nd To consider Heaven as our true country, and ardently desire to occupy therein the place which Jesus Christ has prepared for us.

St. Mark, c. XVI, v. 14-20.—At that time, Jesus appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them: Go ye into the whole world,

and preach the-gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues. They shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going forth preached every where: the Lord working w^{ith}al, and confirming the word with signs that followed.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

St. John, c. XV, v. 26-27, and c. XVI, v. 1-4.—At that time, Jesus said to his disciples: When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me: and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things will they do to you; because they have not known the Father, nor me. But these things I have told you, that when the hour shall come, you may remember that I told you of them.

WHIT SUNDAY.

Instruction.—Whit Sunday is the fiftieth day after Easter: and the tenth after the Ascension of Jesus Christ, when the Apostles being in prayer in company with the Blessed Virgin, the Holy Ghost, under the form of fiery tongues, descended visibly on each of them. The fire signified the ardour of charity which he came to enkindle in their hear^s, and the tongues signified that they were to preach the Gospel. The Holy Ghost worked in the Apostles a marvellous change. They were ignorant, and he made them doct^{ors} who preached to nations in divers tongues the most sublime truths; they were weak and

timid, and he inspired them with invincible courage which made them face persecutions, torments and death. They were full of defects, and he rendered them perfect and sanctified them. The Holy Ghost came down also for the whole Church, in order to conduct and direct her till the end of the world; and he communicates himself to each one of us. It is for this reason our souls and bodies are called the temples of the Holy Ghost, who sanctifies them by his grace and by his gifts.

Practice.—1st To beg fervently the Holy Ghost to fill us with his gifts. 2nd Not to drive him away from our hearts by mortal sin, nor to grieve him by venial sin.

St. John, c. XIV, v. 23-31.—At that time, Jesus said to his disciples: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him: He that loveth me not, keepeth not my words. And the word which you have heard is not mine; but the Father's who sent me, these things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I. Arise, let us go hence.

TRINITY SUNDAY.

Instruction.—All the Sundays of the year are consecrated to honor the mystery of one God in three persons. The intention of the Church, in the celebration of this feast, is to excite more particularly in us sentiments of faith, adoration, love, and gratitude towards the three divine persons.

Practice.—To frequently return thanks to the Holy Trinity for the three principal blessings bestowed upon us: 1st For having created us to his own image; 2nd for having redeemed us by the death of Jesus Christ; 3rd for having sanctified us by the descent of the Holy Ghost into our hearts; 4th to make the sign of the cross with greater respect, to recite with more attention the *Gloria Patri*, and renew the promises made in our baptism.

St. Matthew, c. XXVIII, v. 18-20.—At that time, Jesus said to his disciples: All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

THE FEAST OF CORPUS CHRISTI.

Instruction.—The Church, occupied during Holy Week in mourning the death of her divine Spouse, was unable to display all the pomp of her worship in honour of the most Holy Sacrament of our altars. What she was unable to do on Maunday-Thursday, she does to-day; she commands that to-day and during the Octave, the Blessed Sacrament be exposed and carried in procession to be adored by the people. The object of the Church, on this solemnity, is to manifest the firmness of her faith in regard to the presence of Jesus Christ in the Holy Eucharist, to revive the sentiments of adoration, love and gratitude, which we owe to the Blessed Sacrament, and to repair the irreverences we may have committed against it.

The Blessed Sacrament is carried in procession: 1st to celebrate the triumph gained over the enemies of this mystery; 2nd to excite by this solemn spectacle the faith and piety of the faithful; 3rd where processions are made in the open air to sanctify our streets and houses by the presence of Jesus Christ.

Practice.—1st To revive our faith and respect towards this mystery. 2nd To make honorable amends for all the profanations committed by us or others. 3rd To dispose ourselves to communicate worthily, and to communicate at least spiritually (*see p. 93.*) 4th If in our power, sometimes during the Octave to pay a visit of adoration to the Blessed Sacrament (*see p. 92.*)

St. John, c. VI, v. 56-59.—At that time, Jesus said to the multitude of the Jews: My flesh is meat indeed; and my blood is drink indeed. He

that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever.

SUNDAY WITHIN THE OCTAVE OF CORPUS CHRISTI.

St. Luke, c. XIV, v. 16-24.—At that time, Jesus spoke this parable to the Pharisees: A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it: I pray thee, hold me excused. And another said: I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble, and the blind and the lame. And the servant said: Lord, it is done as thou hast commanded; and yet there is room. And the Lord saith to the servant: Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited shall taste of my supper.

FEAST OF THE SACRED HEART OF JESUS.

Instruction.—This feast has for its special object of devotion the material and living heart of Jesus Christ, intimately united to the second person of the Blessed Trinity, as well as to the soul and body of the man God and the immense love with which that heart has been and is always inflamed towards man. Approved of by the Church and authorized by the brightest miracles (1), the devotion

(1) In 1722, at the time when the plague committed the most terrible ravages at Marseilles, the bishop of that city having erected

to the sacred Heart of Jesus has become endeared to all christians.

Practice.—1st To offer the most profound adoration and solemn thanksgiving to the heart of Jesus, for the favours bestowed upon us. 2nd To make an act of reparation to it for the outrages it has received and still receives in the sacrament of our altars. 3rd To excite ourselves to the imitation of the virtues of which the sacred Heart presents us the model, more especially of its meekness and humility.

St. John, c. XIX, v. 31-35.—At that time, the Jews (because it was the parasceve); that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony; and his testimony is true.

III. SUNDAY AFTER PENTECOST.

St. Luke, c. XV, v. 1-10.—At that time, the publicans and sinners drew near unto him, to hear him. And the Pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth with them. And he spoke to them this parable, saying: What man of you that hath an hundred sheep; and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders rejoicing: and coming home call together his friends and neighbours, saying to them: Rejoice with me,

an altar in the middle of the public square, proceeded there, on foot in procession a rope about his neck, followed by his clergy and the magistrates, and solemnly dedicated his flock to the sacred heart of Jesus. From that day, the scourge ceased, and all afflicted with the disease recovered. Marseilles still celebrates every year, on the Friday which follows the octave of Corpus Christi, the anniversary of this extraordinary favour.

because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats; if she lose one groat, doth not light a candle and sweep the house and seek diligently, until she find it? And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the Angels of God upon one sinner doing penance.

IV. SUNDAY AFTER PENTECOST.

St. Luke, c. V, v. 1-11.—At that time, when the multitudes pressed upon Jesus, to hear the word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering said to him: Master, we have laboured all the night, and have taken nothing: but at thy word I will let down the net. And when he had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me; for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed him.

V. SUNDAY AFTER PENTECOST.

St. Matthew, c. V, v. 20-24.—At that time, Jesus said to his disciples: I say to you, that unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother: and then come and offer thy gift.

VI. SUNDAY AFTER PENTECOST.

St. Marc, c. VIII, v. 1-9.—At that time, when there was a great multitude, and had nothing to eat, Jesus called his disciples together, and said to them: I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat. And if I shall send them away fasting to their home, they will faint in the way; for some of them came from afar off. And his disciples answered him: From whence can any one fill them here with bread in the wilderness? And he asked them: How many loaves have ye? Who said: Seven. And taking the seven loaves, giving thanks, he broke, and gave to his disciples for to set before them; and they set them before the people. And they had a few little fishes; and he blessed them, and commanded them to be set before them. And they did eat, and were filled; and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand; and he sent them away.

VII. SUNDAY AFTER PENTECOST.

St. Matthew, c. VII, v. 15-21.—At that time, Jesus said to his disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

VIII. SUNDAY AFTER PENTECOST.

St. Luke, c. XVI, v. 1-9.—At that time, Jesus said to his disciples: There was a certain rich man, who had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of

this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings.

IX. SUNDAY AFTER PENTECOST.

St. Luke, c. XIX, v. 41-47.—At that time, when Jesus drew near to Jerusalem, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee: and they shall not live in thee a stone upon a stone: because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein and them that bought, saying to them: It is written: *My house is the house of prayer*. But you have made it a den of thieves. And he was teaching daily in the temple.

X. SUNDAY AFTER PENTECOST.

St. Luke, c. XVIII, v. 9-14.—At that time, Jesus spoke this parable to some who trusted in themselves as just, and despised others: Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee standing prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week: I give tithes of all that I possess. And the publican standing afar off would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

XI. SUNDAY AFTER PENTECOST.

St. Mark, c. VII, v. 31-37.—At that time, Jesus going out of the borders of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue: and looking up to heaven, he groaned, and said to him: Ephpheta, which is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

XII. SUNDAY AFTER PENTECOST.

St. Luke, c. X, v. 23-37.—At that time, Jesus turning to his disciples, said: Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering, said: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself.* And he said to him: Thou hast answered right: this do, and thou shalt live. But he willing to justify himself, said to Jesus: And who is my neighbour? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away leaving him half dead. And it chanced that a certain priest went down the same

way; and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him was moved with compassion. And going up to him; bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbour to him that fell among the robbers? But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.

XIII. SUNDAY AFTER PENTECOST.

St. Luke, c. XVII, v. 11-19.—At that time, as Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off; and lifted up their voice, saying: Jesus, master, have mercy on us. When he saw, he said: Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said: Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way, for thy faith hath made thee whole.

XIV. SUNDAY AFTER PENTECOST.

St. Matthew, c. VI, v. 24-33.—At that time, Jesus said to his disciples: No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and

mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat: and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labour not, neither do they spin. But I say to you, that not even Salomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith? Be not solicitous therefore, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.

XV. SUNDAY AFTER PENTECOST.

St. Luke, c. VII, v. 11-16.—At that time, Jesus went into a city called Naim; and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not. And he came near and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, arise. And he that was dead, sat up, and began to speak. And he gave him to his mother. And there came a fear on them all: and they glorified God, saying, A great prophet is risen up among us: and God hath visited his people.

XVI. SUNDAY AFTER PENTECOST.

St. Luke, c. XIV, v. 1-11.—At that time, when Jesus went into the house of one of the chief of the Pharisees on the sabbath-day to eat bread, that they watched him. And behold, there was a certain man before him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath-day? But they held their peace. But he taking him, healed him, and sent him away. And answering them, he said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath-day? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him. And he that invited thee and him come and say to thee, Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place; that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee; because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

XVII. SUNDAY AFTER PENTECOST.

St. Matthew, c. XXII, v. 34-46.—At that time, the Pharisees came to Jesus; and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment in the law? Jesus said to him: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.* This is the greatest and the first commandment. And the second is like to this: *Thou shalt love thy neighbour as thyself.* On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying:

What think you of Christ? whose son is he? They say to him: David's. He said to them: How then doth David in spirit call him Lord, saying: *The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool?* If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

XVIII. SUNDAY AFTER PENTECOST.

St. Matthew, c. IX, v. 1-8.—At that time, Jesus entering into a ship, passed over the water, and came into his own city. And behold they brought to him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? Whether is easier to say, Thy sins are forgiven; or to say, Arise and walk? But that you may know that the son of man hath power on earth to forgive sins (then said he to the man sick of the palsy), Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitudes seeing it, feared, and glorified God that gave such power to men.

XIX. SUNDAY AFTER PENTECOST.

St. Matthew, c. XXII, v. 1-14.—At that time, Jesus spoke to the chief priests and Pharisees in parables, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage; and they would not come. Again he sent other servants, saying; Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated

them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he said to his servants: The marriage indeed is ready; but they that were invited were not worthy. Go ye therefore into the high ways; and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

XX. SUNDAY AFTER PENTECOST.

St. John, c. IV, v. 46-53.—At that time, there was a certain ruler, whose son was sick at Capernaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down, and heal his son, for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way; thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him; and they brought word, saying, that his son lived. He ask therefore of them the hour wherein he grew better. And they said to him: Yesterday, at the seventh hour, the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house.

XXI. SUNDAY AFTER PENTECOST.

St. Matthew, c. XVIII, v. 23-35.—At that time,

Jesus spoke to his disciples this parable : The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him, that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children and all that he had, and payment to be made. But that servant falling down, besought him, saying : Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go and forgave the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence; and laying hold of him, he throttled him, saying : Pay what thou owest. And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved, and they came, and told their lord all that was done. Then his lord called him; and said to him : Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

XXII. SUNDAY AFTER PENTECOST.

St. Matthew, c. XXII, v. 13-21.—At that time, the Pharisees going away, consulted among themselves how to insnare him in *his* speech. And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men. Tell us therefore what dost thou think, is it lawful to give tribute to Cesar, or not? But Jesus knowing their wickedness, said:

Why do you tempt me, ye hypocrites? Shew me the coin of the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him: Cesar's. Then he saith to them: Render therefore to Cesar the things that are Cesar's; and to God the things that are God's.

XXIII. SUNDAY AFTER PENTECOST.

St. Matthew, c. IX, v. 18-28.—At that time, while Jesus was speaking to the multitude, behold, a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. And Jesus rising up followed him, with his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in, and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

If the Sundays after Pentecost be more than 24, the Gospels are disposed in the following manner:

If there be 25 Sundays after Pentecost, then on the 24th is read the Gospel of the 6th after Epiphany.

If there be 26 Sundays, then on the 24th is read the Gospel of the 5th Sunday after Epiphany, and on the 25th that of the 6th.

If there be 27, then on the 24th is read the Gospel of the 4th Sunday; on the 25th the Gospel of the 5th, and on the 26th that of the 6th after Epiphany.

If the Sundays after Pentecost be 28, then on the 24th is read the Gospel of the 3rd Sunday after Epiphany; on the 25th that of the 4th; on the 26th that of the 5th; on the 27th that of the 6th.

But the Gospel set down for the 24th Sunday is always read on the last Sunday after Pentecost, be the number of Sundays greater or less.

XXIV. SUNDAY AFTER PENTECOST.

St. Matthew, c. XXIV, v. 15-35.—At that time. Jesus said to his disciples: When you shall see *the abomination of desolation*, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth, let him understand. Then they that are in Judea, let them flee to the mountains: And he that is on the house-top, let him not come down to take any thing out of his house: And he that is in the field, let him not go back to take his coat. And wo to them that are with child, and that give suck in those days. But pray that your flight be not in the winter, or on the sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you, beforehand. If therefore they shall say to you: Behold he is in the desert; go ye not out: Behold he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west: so shall also the coming of the son of man be. Where-soever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved: and then shall appear the sign of the son of man in heaven: and then shall all tribes of the earth mourn: and they shall see the son of man coming in the clouds of heaven with much power and majesty. And he

shall send his Angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn this parable: When the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh *even* at the doors. Amen I say to you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass, but my words shall not pass away.

THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN (8th december.)

Instruction.—The Church invites us on this day to honour the glorious mystery in which, by a singular and privileged grace, God preserved the Blessed Virgin Mary from the stain of original sin. This prerogative of the Blessed Virgin is no longer a mere pious opinion among the faithful, but has of late been raised to the dignity of a dogma of our faith by the definition of pope Pius IX, surrounded by Bishops from almost all parts of the world.

Practice.—1st To call to mind with a feeling of gratitude the grace of Baptism by which we have been cleansed from original sin. 2nd To avoid with the greatest care whatever might alter the purity of our soul and body.

St. Matthew, c. I, v. 1-16.—The book of the generation of Jesus Christ, the son of David, the son of Abraham: Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahāb. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David the king begot Salomon, of her that had been *the wife* of Urias. And Salomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Eze-

chias. And Ezechias begot Manasses. And Manasses begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor: And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

FEAST OF THE PURIFICATION OF THE BLESSED VIRGIN MARY (2nd february.)

Instruction.—The Church celebrates two mysteries on this day: the *Presentation of Jesus Christ in the temple* and the *Purification of Mary*. By the law of Moses the mother of a male child was forbidden to enter the temple during the forty days that followed the birth of her child; she was likewise commanded to purify herself by an offering. The same law also commanded that the first born male children should be redeemed and offered to God, in acknowledgment that in Egypt the first born of the Israelites had been spared by the exterminating angel. This law did not regard Mary as nothing impure could defile the birth of our Saviour; she however submitted to it through humility, and to set us the example of perfect obedience to the law of God, she presented also Jesus Christ to God, although as redeemer of mankind, it was not necessary that he should be ransomed. It was on this occasion that the holy and aged Simeon, and the saintly widow named Anna, inspired by the Holy Ghost, publicly proclaimed Jesus Christ the Messiah and Saviour of the world.

The candles that are blessed to-day signify that Jesus Christ is the true light of the world, and are the symbol of our faith and our love, and the procession in which they are carried represents the journey of the Blessed Virgin carrying our Saviour to the temple.

Practice.—1st To offer ourselves to God with Jesus Christ. 2nd To imitate the humility and obedience of Mary, the detachment from the world of Simeon and the faith of Anna the prophetess.

St. Luke, c. II, v. 22-32.—At that time, when the days of the purification of Mary, according to the law of Moses, were accomplished, they carried

Jesus to Jerusalem, to present him to the Lord. As it is written in the law of the Lord: *Every male opening the womb shall be called holy to the Lord.* And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples: a light to the revelation of the gentiles, and the glory of thy people of Israel.

FEAST OF THE ANNUNCIATION OF THE BLESSED VIRGIN (25th march.)

Instruction.—On this day the angel Gabriel announced to Mary that she should become the mother of God, and at the same time the Son of God became incarnate, that is, took to himself a body and a soul like ours. The Blessed Virgin exhibits to us: 1st an admirable purity, not accepting the honour of being mother of God till she was assured by the Angel that she should remain a virgin; 2nd a profound humility in acknowledging herself to be the handmaid of the Lord at the moment she was chosen to be his mother; 3rd a perfect obedience manifested by these words: *Let it be done unto me according to thy word.*

Practice.—1st To adore and thank the eternal Word humbled so as to become man for us. 2nd To honour the Blessed Virgin, imitate her virtues, invoke her as mother of God and of men. 3rd To recite with devotion the *Angelus* and the *Hail Mary*.

St. Luke, c. i, v. 26-38.—At that time, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man

whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel being come in, said unto her: Hail; full of grace, the Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end. And Mary said to the Angel: How shall this be done, because I know not man? And the Angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done unto me according to thy word.

FEAST OF ST. PETER AND ST. PAUL (29th June.)

Instruction.—The Church honours on the same day the Apostles St. Peter and St. Paul, because after having established the religion of Jesus Christ in the city of Rome, they both suffered martyrdom there, in the same day; St. Paul had his head cut off, St. Peter died on a cross, but he chose to be fastened to it with his head downwards, not deeming himself worthy to die like his divine Master. St. Peter, before he was called to be an Apostle, exercised the trade of a fisherman. Jesus Christ established him the Prince of the Apostles and the supreme head of his Church, when changing his name Simon into that of Peter, he said to him: *Thou art Peter (which signifies rock), and upon this rock I will build my Church.* He said also to him: *Feed my lambs, feed my sheep,* that is to say the faithful and the pastors. St. Paul was a Pharisee strongly attached

to his sect, who from a most violent persecutor of the Church became a zealous preacher of the Gospel which he announced in many countries, without being deterred by the dangers, outrages and persecutions to which he was exposed.

Practice.—1st To thank God for the precious gift of faith which we have received through the labours of these two Apostles. 2nd To pray for the Church of which they have been the principal founders. 3rd To renew in ourselves the sentiments of filial respect and entire obedience to the Holy See and the successors of St. Peter.

St. Matthew, c. XVI, v. 13-19.—At that time, Jesus came into the confines of Cesarea Philippi : and he asked his disciples, saying: Whom do men say that the son of man is? But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

FEAST OF THE ASSUMPTION OF THE BLESSED VIRGIN (15th august.)

Instruction.—The Church celebrates on this day three mysteries in honour of the Blessed Virgin: her holy death, her glorious resurrection, her triumphant Assumption into heaven. Mary died without fear, without suffering, with joy and through the vehemence of her love of God. Her body was placed in a tomb, from which it shortly arose clothed with all the prerogatives of a glorified body: such is the common opinion and pious belief of the Church. It was meet that a body which Jesus Christ had made his temple should not be subject to corruption or become the food of worms. Superior to every thing that is not God, by her divine maternity and the eminence of her sanctity,

she is raised in glory, happiness and power above all the choirs of Angels and all the orders of Saints. (1)

Practice.—1st To rejoice at the glory with which Mary is crowned. 2nd To invoke her with confidence, more particularly for the moment of our death, and frequently address to her with devotion this prayer of the Church: *Holy Mary, Mother of God, pray for us now and at the hour of our death.* 3rd To practise the virtues of which she is the model, and particularly her humility which has been the principle of her glory.

St. Luke, c. X, v. 38-42.—At that time, Jesus entered into a certain town; and a certain woman, named Martha, received him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. Who stood and said: Lord; hast thou no care that my sister hath left me alone to serve? speak to her, therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

FEAST OF THE NATIVITY OF THE BLESSED VIRGIN (8th september.)

Instruction.—The Nativity of the Blessed Virgin is celebrated by a particular feast, because she was born not only exempt from sin but full of grace; and as the aurora preceeds the rising of the sun, so her birth announced the coming of the Messiah. St. Joachim her father and St. Anna her mother gave her the name of Mary, which signifies *Lady or sovereign, Star which gives light, and Ocean of grief.* As Mother of God and Queen of Heaven, model of all virtues, and dispenser of all sorts of graces, in fine as mother of sorrow at the foot of the cross, the Blessed Virgin has fulfilled all the significations of the name she has received.

Practice.—1st To bless God for the gift bestowed on us in the person of the Blessed Virgin. 2nd To imitate the fidelity of Mary in corresponding with the designs of God. 3rd Often to invoke her holy name, particularly in temptations.

(1) The solemn procession which takes place, in France, on this day, after vespers, is made in fulfilment of the vow of Lewis 13th, who in 1638 placed his family and all France under the protection of the Blessed Virgin.

The same gospel as on the feast of the Immaculate Conception, p. 170.

THE FEAST OF ALL SAINTS (1st november.)

Instruction.—The Church has instituted the feast of All Saints: 1st To honour the memory of those whose name is not known or whose feast we cannot keep during the course of the year; 2nd to excite us more powerfully to the practice of virtue by the united examples of so many Saints of every sex, age and condition, and by the sight of the happiness with which God has rewarded their virtues; 3rd to draw down upon ourselves a more abundant effusion of graces by having recourse to a greater number of intercessors. This feast is celebrated with great solemnity, because it includes all the other feasts of the Saints, and because it is the image of the eternal feast which God himself celebrates in heaven with all his elect.

Practice.—1st To thank God for the glory with which he has crowned the Saints. 2nd To excite us to follow their example, particularly of those of our condition who during life were in the same circumstances as ourselves.

St. Matthew, c. V, v. 1-12.—At that time, Jesus seeing the multitudes, went up into a mountain; and when he was set down, his disciples came unto him. And opening his mouth, he taught them, saying: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they that suffer persecution for justice's sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake; be glad and rejoice, because your reward is great in heaven.

ALL SOULS (2nd november.)

Instruction.—This day is appointed by the Church to pray for the dead, in order to procure for all some relief, even for those who during the rest of the year are the most

neglected. She chooses for this purpose the day after All Saints, to shew the union which exists between the members of the Church triumphant in heaven, of the Church suffering in purgatory, of the Church militant on earth, all of whom form one only Church under the same head, Jesus Christ. The custom of praying for the dead is an apostolical tradition. Prayer, alms-giving and other good works, and above all the holy sacrifice of the Mass, are the practices she does not cease to recommend to her children whilst on earth, as the most efficacious means to lighten the sufferings of her children in purgatory.

Practice.—1st To pray this day for the faithful in purgatory, and above all for our parents and friends, and for those to whom we may have been an occasion of sin. 2nd To gain as far as we can the indulgences granted by the Church in favour of the souls in purgatory.

St. John, c. V, v. 25-29.—At that time, Jesus said to the Jews: Amen, amen, I say to you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself; so he hath given to the Son also to have life in himself: and he hath given him power to do judgment, because he is the son of man. Wonder not at this; for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

ON THE ANNIVERSARY OF THE DEDICATION OF CHURCHES.

Instruction.—This is a feast instituted in memory of the day on which the Churches have been dedicated and solemnly consecrated to the worship of God. The consecration is made by the Bishop with particular ceremonies and long prayers, which symbolize great mysteries and contain important instructions. The office of this day calls to our minds: 1st the consecration of Churches; 2nd the consecration of our bodies, become the temples of the Holy Ghost; 3rd the magnificence of the heavenly Jerusalem; of which our temples are but an imperfect image.

Practice.—1st To thank God for his abode in us, and for the graces of which it is the source. 2nd To renew in ourselves the respect due to sacred places. 3rd Humbly to ask pardon of God for the irreverences committed in them in the course of the year.

St. Luke, c. XIX, v. 1-10.—At that time, Jesus entering in, walked through Jericho, and behold there was a man named Zacheus, who was the chief of the publicans, and he was rich. And he sought to see Jesus who he was, and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore-tree that he might see him: for he was to pass that way. And when Jesus was come to the place, looking up, he saw him, and said to him: Zacheus, make haste and come down: for this day I must abide in thy house. And he made haste and came down, and received him with joy. And when all saw it, they murmured, saying that he was gone to be a guest with a man that was a sinner. But Zacheus standing said to the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have wronged any man of any thing, I restore him fourfold. Jesus said to him: This day is salvation come to this house, because he also is a son of Abraham. For the son of man is come to seek and to save that which was lost.

PIOUS REFLECTIONS

FOR EVERY DAY IN THE MONTH,

Translated from the French of the Rev. F. Bouhours. (1)

The following reflections, on account of their conciseness and simplicity, require neither much time nor application to be read and understood. They do not merely regard the social duties of mankind, like those of Epictetus or Seneca; they are Christian thoughts on the most important truths of religion, and the most elevated maxims of the Gospel. They are not only adapted to such, as, by retirement, are familiarized to the practice of mental prayer; but, likewise, to those who from their secular occupations, are as yet but little versed in the use of meditation. Even worldlings are still capable of sometimes elevating their

(1) Borrowed from Rev. W. Gahan's *Catholic Piety*.

thoughts to heaven; for in whatever occupations persons may be engaged, they may always find sufficient leisure for a short lecture. If the multiplicity or urgency of the concerns of this life will not afford you sufficient time for regular meditation, you may, at least, suffer a good thought to take possession of your mind before the business of the day be commenced. Such is the design of these short Reflections; and the method of using them is as follows: Every day in each month, after having acquitted yourself of the indispensable duty of morning prayer, place yourself again in the presence of God, and read the thoughts of the day; but, in order that you may the better comprehend their meaning, read them with deliberation, and the most profound attention. After reading the first article, allow yourself a short interval for reflection before you pass on to the second. Do not rest satisfied with barely conceiving the truth of the maxim you read; but, after reflecting seriously upon it, apply it to yourself; and observe the same rule with the second and third articles. But, should the urgency of business allow you only sufficient leisure merely to read them, be satisfied, under the assurance that pious thoughts have the same effect on the soul as a seal has upon melted wax; for, should they enter but ever so slightly into the mind, they will always leave some impression behind. If you cannot find leisure to read these Thoughts in the morning, read them at least in the course of the day, or at night before you go to bed. The Practical Resolutions, immediately following the Thoughts, must not be omitted. An act of virtue, or a short reflection, is soon made.

The passages from the Holy Scriptures and Fathers, at the close of the Reflections, are, as it were, an abridgment or abstract of the Thoughts of the Day; they collect, as in a focus, their whole strength and sense in a few words. Being short and concise, they are easily remembered; being pithy and affecting, they are happily calculated to rouse, support, and nourish the soul throughout the course of the day. They are as grains of es-

sence, which contain a strong and fragrant odour within a small compass; or as an ingenious piece of mechanism, which can execute a great deal of work in very little time. Be not content with reading these Reflections once over, but read them over, again and again, month after month; till, by making a lasting impression on the mind, you may reap all the spiritual advantages they are capable of producing; for there is always something new to be found in the truths of religion; they are mines which cannot be too deeply dug into; they are fountains whose sources are inexhaustible; but they are also seeds which produce little or no fruit, unless they take root by being deeply planted in the heart.

N. B. The concluding Reflection may be read with great profit every Sunday.

First day.—On faith.

1. All that faith teaches is grounded on the authority of the word of God. It is from Christ himself that the Church has learned whatever she proposes to the faithful as the object of their belief. When truth itself is the guide, one cannot go astray; and there is nothing more reasonable than to submit reason to faith.

2. Of what use is faith to a Christian, if it be not the rule of his conduct? If it be the most consummate folly to doubt of a doctrine which God has revealed, which so many martyrs have sealed with their blood, and which the devils themselves have so often confessed, is it not downright madness to believe this doctrine, and yet live as if it were supposed to be false? Not to live conformably to your belief is to believe as the damned do.

3. Faith, then, shall henceforth be the sole principle of my actions, and the only rule of my life. Whatever it condemns, I, also, absolutely condemn. In spite of every natural repugnance I will oppose the maxims of the Gospel to those of the world as often as the occasion presents itself. What does the world say?—Follow the natural

bent of your inclinations : suffer nothing, etc. But what doth Jesus Christ say?—Quite the contrary. Who is right, Jesus Christ or the world?

Thank God for being incorporated with his Church, and recite the Creed slowly, as a solemn profession of your faith.

Lord increase my faith.—*Luke xvii.*

What does it avail to believe like a Catholic, and yet to live like an heathen?—*Peter Dam.*

Second day.—On the end of man.

1. God alone is our last end: he did not create us but for himself. Our hearts tell us that we were made for him: we cannot disown without belying ourselves.

2. Every one should have what justly belongs to him: let us then give ourselves to God, since it is he who has a right to us. If we be not his children of our own accord, we must be his slaves in despite of us. We must of necessity live under the dominion of his justice or of his bounty. Which choice shall we make?

3. Everything should tend to its proper object, and act according to its nature. If the sun, which is made to shine, refused its light to the world, it would be a monster in the universe: nor is that heart less monstrous, which, being made for God, still refuses to belong to him. Do I behave myself as a creature which belongs to God?—Are my thoughts and all my actions directed to him. Ah, how little do I do that may be called truly done for God! What does all the business in this world avail me, if I forget the only affair for which I am come into it?

Make here a firm resolution of seeking God alone, and of depriving him of nothing which he has a right to.

Thou art my Lord and my God.—*John xx.*

He requires you entirely, who hath made you entirely.—*St. Austin.*

Third day.—Contempt of the world.

1. From the moment we are attached to the world we cease, in some measure, to be Christians. This profane world, so passionately fond of grandeur, of pleasure, of everything that can flatter self-love, is the capital enemy of Jesus Ghrist: their máxims, their commandments, their interests are quite opposite; they cannot be obeyed at once; we must break off with one or the other.

2. We cannot take part with the world without a breach of the promises we made at our baptism. When we renounced Satan and his pomps, we bound ourselves by solemn oaths to trample under foot whatever is greatest in the esteem of worldlings. What perfidy! what sacrilege! to prefer the goods of the earth to those of heaven, and to become idolators of vanity.

3. The world has nothing worthy of an immortal soul; it has not even wherewithal to requite its most devoted servants. Its treasures, its amusements, its honours, may indeed occupy and disturb the heart of man, but they can never satisfy it. They are in reality, but false goods, vain shadows, and illusions; or, to speak more properly, real evils. They make a man wicked—they can never make him happy. The most brilliant fortune is not only frail and dangerous, but is often a source of the most painful uneasiness. There are sighs and sufferings upon the throne, as well as in chains and dungeons.

Beg of God to destroy in you the spirit of the world, and to give you strength to despise its allurements.

The figure of the world passeth away.—1 Cor. vii.

Wo to those who adhere to what is transitory; because with those things they themselves must pass away.

Fourth day.—Upon death.

1. A Christian, who does not lead the life of a Christian, has great reason to be afraid of death. What a dreadful account must he give after a worldly and sensual life? What bitter regret to

have lost the opportunities of saving himself, and to die an enemy of God. O dismal death! O dreadful moment, which concludes the pleasures of time, to begin the pains of eternity!

2. What would we wish to have done at the hour of death! Let us do at present what we would then be glad to have done. There is no time to lose: every moment may be the last of our lives. The longer we have lived, the nearer we approach to the grave. Our death is not the less distant the more it has been put off.

3. What will our notion of this earth be, when we are forced to quit it? Let us now take advice from Death—it is a faithful counsellor—it will not deceive us. What will become of this beauty, this money, this pleasure, this honour? What will be our thoughts of them at the hour of death? In our lifetime, appearances often deceive us; but, at our death, we shall see things as they really are. Man, whilst alive, esteems the world—man, when dying, despises it. But which should we reasonably believe—man living, or man at the point of death? Ah, how trifling will the world appear by the light of that torch which faintly glimmers near the bed of death; but, alas, it will then be no longer time to undeceive ourselves.

Think seriously on what you chiefly apprehend, were you this moment to die, and regulate it immediately. Accustom yourself to perform every action as if you were to die instantly after. Above all things, observe this practice in the use of the Sacraments.

Death and I are divided but by a single step.—
1 Kings, xx.

There is no to-morrow for a Christian.—*Tertullian.*

Fifth day.—On the last judgment.

1. *I must one day appear before the tribunal of Jesus Christ, to be there judged for the good or the evil I shall have done.* There is nothing more formal or express in the Gospel, than this truth: I believe it as firmly as if the last trumpet had already sounded to call up all the dead to judgment.

2. What shall we say at the sight of so many bad thoughts, of so many criminal actions, of so many graces despised! O what a terrible day is the day of God's wrath!—where the inmost recesses of the heart shall be openly exposed; where every fault shall be strictly examined. If the just themselves shall be hardly found just, what will become of unhappy sinners?

3. What sentence must an impenitent sinner expect from an offended and inexorable God? O tremendous condemnation! *depart ye accursed*, etc. Alas! where shall these miserable wretches go, to whom you thus give your malediction? To what part of the world shall they retire when they withdraw from you? Where can there be so miserable a dwelling? To be banished the presence of God! to be accursed of God! O what a shocking destiny!

Imagine yourself now before the tribunal of Christ. What are you most ashamed of at this very moment? Reflect seriously on it, and remember that all your secret sins shall be exposed at the day of judgment, if you do not here efface them by a sincere repentance.

Who shall be able to stand before the face of his wrath?—*Naham. i.*

Wo even to the praiseworthy of life, if without mercy, O God, thou shalt examine it.—*St. Augustine.*

Sixth day.—On hell.

1. How great would be our horror, if the shrieks of the damned, if their groans and blasphemies could reach us! They roar like wild beasts—they accuse themselves of their sins—they bewail, they detest them. But it is too late: their tears but add new strength to the fire that torments them. O, repentance of the damned! how rigorous art thou!—but, ah, how fruitless!

2. Never to see God—to be burning in flames for ever—the blood boiling in our veins, the marrow in our bones—to be trampled on by the devils—to have all that is hideous for ever before our eyes—to have rage, anguish, and despair eternally

rooted in our heart, without comfort or mitigation. O, what a life!

8. These wretches are outrageous, at having had so many opportunities of saving themselves, and for having neglected them. The recollection of their past pleasure is one of their most sensible torments. But nothing more keenly gnaws them, than the impossibility of forgetting that God, whom by their own fault, they have miserably forfeited.

Go down in spirit into hell, and inquire of the damned what it is that has made them fall into it. Question them upon their present state, and learn of them to fear God and your own danger.

Which of you can dwell with devouring flames?—*Isaias, xxxiii.*

The impious pass from one punishment to another—from the burnings of concupiscence to the flames of hell.—*St. Augustine.*

Seventh day.—On the eternal torments of the damned.

1. Can the wrath of God go farther than punishing pleasures, which are so soon over, by tortures which will never have an end? To be miserable while ever God is God! can any misery be like it? It is not enough that the evils of the damned are extreme? Must they still, besides this, be eternal? To be hurt by the point of a pin is trifling in itself; yet, were this pain to last always, it would become insupportable.—*What shall it be then, etc.*

2. O Eternity!—When a damned soul shall have shed tears enough to make up all the rivers and seas in the world, did he shed but one tear in every hundred years, he shall not be more advanced, after so many millions of ages, than if he had only just begun to suffer. He must begin again, as if he had yet suffered nothing; and, when he shall have begun, as often as there are grains of sand on the sea-shore, atoms in the air, or leaves on the trees, he shall still be as far off from the end of his sufferings as ever.

3. The damned must not only suffer during eternity, but suffer every moment an eternity entire. Eternity is always present to them—it enters into their punishment—their mind is incessantly struch with the endless duration of their torments. O cruel thought! O deplorable condition! to rage for an eternity! to burn for an eternity! Ah, that we could conceive this as those damned souls conceive it.

Make an Act of Faith upon the duration of the punishments which the justice of God inflicts for mortal sin. We must, at least, believe what we are not able to conceive. It is a great misfortune for a Christian not to be persuaded of this eternity, but by his own sad experience.

Those who do not obey the Gospel shall suffer eternal punishment.—2 *Thess.* i.

—Momentary is that which delights, eternal is that which tortures.—*St. Chrysostom.*

Eight day.—On heaven.

1. Heaven, thou glorious state—no heart can conceive, no tongue can describe what thou art! Exemption from all that is evil—assemblage of all that is good—masterpiece of God's omnipotence—the price of the blood of Jesus—and more than man can desire.

2. To see God clearly, and as he is in his glory; to love God without measure; to possess God, without ever fearing to lose him; to be happy in the felicity of God himself—such is the object of my hopes. But a day or two of pilgrimage and exile, and then I shall be with him for ever.

3. What matters it how we fare here below, provided we be with Jesus for all eternity?—Can I justly complain that a never-ending happiness should cost me so little? The martyrs purchased heaven at the price of their blood, and thought it was given them for nothing. Shall not I, then, sacrifice my corrupt will for it? O happy eternity! if men only knew what thou art worth!

Excite within yourself a great desire of heaven; and behold the earth with a proportionable con-

tempt. Were you filled with a proper sense of it, nothing here below could allure or disturb you.

I shall be satisfied when thy glory shall appear.—Psalm xvi.

If the labour terrifies, the reward invites.—St. Bernard.

Ninth day.—On the presence of God.

1. God, at this moment, beholds me as if I were alone in the world; or, rather, he is within me as an eye infinitely enlightened, which observes me attentively, and which nothing can escape. He sees me, as clearly as he comprehends himself, and with as intense an application as if he ceased to comprehend himself in order to study me.

2. Ought I not to be infinitely more ashamed that my sins should appear in his sight, than that they should be exposed to the eyes of the whole world? Would I commit, in the presence of a servant, what I dare commit before the King of Kings? O what blindness! to fear so much the eyes of men, and so little the eyes of God.

3. The most obscure darkness can never conceal me from light itself; the most distant and solitary retreats are always filled with the divine Majesty. Let me shun, as much as I please, the sight and company of men, I will find God every where.

Put yourself in the presence of God, and see whether there be any thing in you that may offend his eyes. The most powerful remedy against sin is to say frequently within yourself, God is looking at me. There needs no more to restrain you in the greatest violence of temptation.

All things are clear and open to his eyes.—Hebrews, vi.

If you be determined to commit sin, seek first a place where God will not see you, and then do what you please.—St. Austin.

Tenth day.—Care of our salvation.

1. The affair of salvation is, properly speaking, the only business of man: every other concern, when compared with it, should be accounted as nothing. The enterprises of kings, their negotia-

tions, etc., are as the amusements and the triflings of children. The important, and the only affair, therefore, is to serve God, and thereby save our souls: the whole good, the whole perfection of man, consists in this. It would be irrational, and, therefore, degrading to man, to neglect an affair whose consequences are so great, whose success is so uncertain, and whose loss is irreparable. What blindness! what folly! to think only of living and not to think of living well! to apply so much time to making our fortune, and so little to the saving of our souls! "What doth it avail a man to gain the whole world, and lose his soul?"

2. All creatures are made but for our salvation—they become useless when not employed for that great end: so that from the moment a man ceases to labour for his salvation, the sun also should cease to shine, the planets should stop in their course, the earth should no longer support him, the angels should abandon him; he should fall back into his original nothing. He is unworthy of life, when he liveth not for God.

3. However, the greater part of mankind think less of saving themselves than of any thing else. Every other business is carefully attended to, except the affair of salvation. All other concerns are turned to account. This sum of money must be put out to interest—this field must be tilled—these lands must be let at a more considerable rent. All other losses are bewailed, except the one without resource. Great expenses are incurred for the body, and nothing at all done for the soul. From the manner in which we live, it should seem that our souls do not really belong to us, but that it is the soul of our most mortal enemy, or the soul of some brute; or rather that we have souls just merely to destroy them.

Make now a firm resolution to save your soul, let it cost you what pain it will; be of the same sentiment with a certain Pontiff, who, when a King had asked something of him, which could not be granted, without sin, replied: "If I had two souls, I would give one of them to thee,

O Prince; but, as I have only one, I do not choose to forfeit it."

Moreover, one thing is necessary.—*Luke, x.*

Where there is loss of salvation, there, surely, can be no gain.—*St. Euch.*

Eleventh day.—On the horror of sin.

1. How great a loss is the loss of God. Men think themselves unfortunate when they lose all their possessions at law, or by some other cause. What is it, then, to lose an infinite God! Unhappy the soul which loses its God by sin: but far more unhappy the soul that considers this loss as nothing.

2. O Sin! how common art thou among men; but how little, at the same time, art thou known to them. Playing and amusing themselves they become the execration of God. And what play, what amusement is this? God, who is all love, detests sin with infinite hatred: should any thing, therefore, be so shocking in our eyes as this hellish monster?

3. A soul, in the state of grace, is beautiful beyond expression; it is a brilliant image of God himself; the Holy Ghost animates it. But when mortal sin is allowed to infect it, its beauty is lost, its light is extinguished; the Divine Spirit departs, the devil takes possession: all then is darkness, filth, and deformity. If a God-Man dying was a dreadful spectacle, mortal sin is yet more dreadful; for Christ died but to atone for sin, and sin can daily frustrate all his merits; he is crucified over and over—his blood is trampled upon by ungrateful sinners.

O detest, at this moment, all your sins. Lament, from your heart, the loss of God's grace: there is no loss so much to be lamented; it is the only loss which sorrow can repair.

What advantage had you in those things at which you now art blushing?—*Romans vi.*

Wo to that daring soul which hoped, that, having retired from you, she might still find something better.—*St. Austin.*

Twelfth day.—On repentance.

1. Repent and believe the Gospel. Our Lord here joins faith and repentance together, in order to teach us that the rigours of Penance and the profession of Christianity are inseparable. During his mortal life, he was ever occupied in doing penance; expiating our sins to appease the justice of his Eternal Father. Surely we should follow his example. If the Holy of Holies fasted, prayed, and wept, what should not be done by such vile wretches as we are?

2. Sin must necessarily be punished, either by him who commits it, or by God, against whom it is committed. If sinners do not punish themselves in time, the Divine Justice will punish them in eternity. The flames of hell must punish what the waters of penance have not effaced. Is it not, therefore, better to weep for a few days, than to burn for an eternity?

3. To be reconciled with God, it is not enough to prostrate ourselves before a priest; to cover our heads with ashes, and our whole bodies with hair-cloth. If we have not a sincere sorrow for our sins, if we do not entirely renounce our criminal attachments, we are impostors, and not penitents. Prayers, alms, fasting, and maceration of the flesh, are but the outsides of repentance—the hatred of sin is its very spirit and essence.

Implore God's mercy for having hitherto led a life so opposite to the Gospel; and beg of him the grace to live, for the future, as the first Christians did, in the constant practice of penance.

Unless you do penance, you shall all perish alike.—*Luke xiii.*

To penitents I say, To what purpose is it that you be humbled if, with this, you be not changed.—*St. Austin.*

Thirteenth day.—On delay of conversion.

1. By deferring so long to give myself up to God, it should seem as if I intended to escape out of his hands. Is it, then, a misfortune to belong to him? To-morrow—To morrow! Why not to-

day? Why not this very moment? Will my chains be more easily broken to-morrow? Will my heart be less hard?—No, certainly. Time, that weakens every thing else, adds new strength to bad habits. By putting off the remedy, the complaint becomes incurable.

2. What is it that prevents our obeying the voice that calls up to repentance? What is it that terrifies us? That there is great difficulty in changing our lives must certainly be granted: but what should not a Christian do who adores a crucified God, and who looks up to heaven? If we have any thing to fear, it should be the abuse of God's graces.

3. There is time to come, but can I call it mine? Is it a possession I am master of? God waits for me, it is true—the Scripture tells me so: but still it doth not tell me how long I am to live: He that hath promised pardon to those who repent, has not promised another day to those who continue in their vices. Perhaps I shall have time; and perhaps I shall not. Must I not have lost my senses, to trust my salvation to a mere *perhaps*?

Reflect now upon the time you have been deferring your conversion to God, and tremble at the sight of your danger.

I said, Now I have begun.—*Psalms lxxix.*

We cannot be too cautious where eternity is at stake.—*St. Gregory.*

Fourteenth day.—On human respect.

1. What will the world say? Let it say what it will; should the talk of fools hinder you from being wise? What will my acquaintance say? They will say that you fear God more than you fear man: the greatest libertines will secretly admire you, and acknowledge within themselves that you are doing right. But what matters it, after all, what people may say of you, provided you do your duty, and that God be satisfied?

2. O what cowardice to blush at the Gospel! To wear the livery of a prince is held honourable—is it then shameful to wear that of Jesus Christ?

The lowest mechanics make open profession of the trades they follow; and yet Christians, in the Church, blush at being thought Christians! The Son of God will deny before his Father in heaven, the Christian who shall have denied him before men.

3. What, then! is there any thing in Jesus that you should be ashamed of? Is his name infamous? Is it shameful to follow his maxims and example? You are not ashamed, perhaps, of being a libertine, a drunkard, a blasphemer; you probably may even glory in it: and yet you blush at being a good man. But let people say what they will, the man that is most esteemed is he who serves God with most fidelity, and who openly professes himself to be a follower of Christ.

Ask yourself seriously whether this phantom of the world doth not frighten you, and prevent your fulfilling the obligations which the christian religion imposes?

I do not blush at the Gospel.—*Romans i.*

Why should you fear, or be ashamed, when armed with the sign of the cross?—*St. Austin.*

Fifteenth day.—Diffidence in ourselves.

1. We have nothing to fear so much as ourselves. Our own weakness is more alarming than the united powers of hell. A thought, a word, a single look, is enough to overcome us. Angels have rebelled; Adam hath fallen; Salomon hath bowed to idols; Peter hath depied his Master! When cedars have yielded, how shall ozers stand?

2. Our own heart is our most dangerous enemy. Our senses and our passions are always conspiring against us; we are vanquished almost without a struggle. Let us then never be so weak or foolish as to trust to ourselves. Many, whom torments could not shake, have wretchedly perished in a slight temptation: they were victorious over tyrants, but vanquished by concupiscence.

3. There is no man, of how exemplary soever a conduct, that should not tremble at the justice of God; because he cannot be certain whether he be

worthy of love or hatred. To the all-seeing eye of infinite perfection, the very angels themselves shall not appear without blemish. Sanctity may be lost in a single moment, and the saint may be transformed into an odious reprobate. We should all, therefore, cry out with St. Philip of Neri, "Watch me. O Lord, this day; for, abandoned to myself, I shall surely betray thee."

Beware of the occasions of sin; the most dangerous are often what you are least afraid of.

Let him that thinks he stands take heed lest he fall.—
1 Cor. iv.

Though you be in a place of safety, do not, on that account, think yourself secure.—*St. Bernard.*

Sixteenth day.—Use of divine grace.

1. Whatever grace we have was dearly purchased. Our Saviour gave his blood for it. Wherefore, to reject a pious thought, to resist an holy inspiration, is, in fact, to trample on the merits of Christ, and to frustrate, as much as we can, the ends he proposed to himself in dying for us.

2. We are accountable to God, not only for the graces we have received, but also for those he intended to confer on us, provided we ourselves had not put an obstacle to them. His sun shines, but we shut our windows against it. Are we the less indebted to him for its light? No; for we may, if we please, make use of it.

3. Many years, perhaps, has God been inviting us in vain; soliciting, reprehending, and threatening us to no manner of purpose. But let us remember that he is a Creditor who will not thus be put off, and that the longer our debt is unpaid the more strictly will he require the interest. There is possibly a measure of sins which may force him at last to abandon us.

Thank the Almighty now for all his gifts and graces. Beg pardon for having been unfaithful to them, and resolve to correspond, with docility, to all the suggestions of his graces for the future.

From him to whom much hath been given, much will be required.—*St. Luke xii.*

Grace is followed by judgment.—*St. Basil.*

Seventeenth day.—Good use of time:

1. The loss of time is one of the greatest misfortunes in the world. This life, so short! all its moments so precious!—yet we live as if it were never to end, or as if we had nothing to fear hereafter.

2. Alas! if a damned soul had but one single moment of the time we now squander away, what good use would he make of it. Every moment of our life we may purchase a happy eternity. The opportunity of enriching or amusing ourselves we never miss; but the means of salvation appear to us indifferent.

3. The day which is best employed is not always the one that has most forwarded our temporal affairs, but that which has added most to our merits, and which God has been best pleased with. Let us always so regulate our time, that God and our salvation may be our constant object.

Renew the resolution you have taken to serve God faithfully; and be firmly persuaded that the time which is not employed for God is no more than so much time lost for ever.

God hath given to no person time for sinning.—*Eccles. xv.*

You have leisure to become a philosopher; but you have none to become a Christian.—*St. Paul.*

Eighteenth day.—Use of the sacraments.

1. The Sacraments are the channels of divine grace: through them the merits of Christ abundantly flow into our souls. We must therefore take care to approach them worthily; for otherwise his merits will not avail us, nor will our salvation, of course, be possible.

2. The abuse of the Sacraments is an evil of the first magnitude. They were instituted as the means of life; but, when perverted, they lead to eternal death. There is no medium: they must be either

our food or our poison. How dreadful, then, must it be to reflect that after so many confessions we should be so little improved—that after repeated communions we should still follow the same sinful course.

3. The unworthy communicant receives his own condemnation, and becomes, at it were, incorporated with his own ruin. What answer can he give, when called to account for his baseness? How shall he hope to escape when arraigned for such daring profanations?

Examine yourself carefully upon the use you have made of the Sacraments, and receive them, for the future, as if death were immediately approaching.

Let a man prove himself.—1 Cor.

There are bad Christians who are called by the name of Faithful, and who are not such; by whom the Sacraments of Christ are dishonoured and profaned.—*St. Austin.*

Nineteenth day.—On the mass.

1. A sacrifice is an exterior or visible offering made by a lawful minister to God alone, in testimony of his supreme dominion. Our absolute dependance upon God, and the homage we owe him, render sacrifice essential to religion. Hence, from the beginning of the world, it has been always offered: Abel, Noah, Melchisedech, Abraham, Isaac, and Jacob, have sacrificed to the Almighty; and a variety of sacrifices were prescribed in the written law of Moses.

2. All these, however, were only weak figures of the sacrifice of Christ upon the cross; for sin was too great an evil; its guilt was of too black a dye to be ever removed by the blood of sheep and oxen. No other atonement could compensate for its enormity than the infinite sufferings of a God: therefore did he come. "In the head of the book it was written of him, that he should do the will of his Father." By the one oblation of himself he paid off all our debts: he closed up the abyss of separation, cancelled the hand-writing of sin that lay against us; and the sanctified he perfected for ever.

3. Was not this enough? Most undoubtedly it was; nay, one drop of his blood was fully adequate to all these purposes. Why then is the same sacrifice daily renewed in the Mass? why is he still immolated upon our altars? why is his body mystically drained of his blood, by the separate consecration of the two species? Because his love for us would have it so: he would leave us a standing memorial of his death: he would daily apply to our souls the infinite merits thereof, just as he prays for us still, though his prayer on the cross was already heard for us: he would, as a priest for ever, according to the order of Melchisedech, continue to the end of time the same unbloody sacrifice: he was willing that his faithful on earth, united not only in spirit, but in outward ties of religion, should ever have this sacrifice before them, as the strongest bond of love, and the most perfect act of adoration.

Make a resolution to hear Mass, if possible, every day, and to hear it with the devotion which so august a sacrifice requires. For this purpose go to the Church as you would to Mount Calvary: adore Jesus Christ in this state of humiliation; pay him your homage with fervour at the foot of the altar. It is shameful in us, and most displeasing to him, that he should be so much deserted in the midst of our Churches; and that his Court should be so empty, whilst earthly kings have their levees crowded.

In every place there is sacrifice, and a pure victim is offered to my name.—*Malac. i.*

He will then be our victim, indeed, when we sacrifice ourselves to him.—*St. Gregory.*

Twentieth day.—On alms-deeds.

1. We minister to Christ when we relieve the poor. He abides in the Eucharist to receive our adoration, and to become our nourishment: he abides in the poor to excite our compassion, and to be fed by us in turn. Happy the man who gives alms to Jesus! but wretched is he who re-

fuses to assist him: Shall we feed our dog, and let Christ famish with hunger?

2. What we give to the great ones of the earth may, in a great measure, be considered as forfeited; but what we present to God is always attended with advantage. He gives it back with interest. He repays with liberality the crumbs that are given for his sake: his rewards are laid up even for a cup of cold water. Play, luxury, and debauch, have ruined innumerable families, but alms have impoverished none.

3. Men, at the day of judgment, shall be accountable for their alms: but what answer can the unfeeling rich ones make when the poor shall accuse them? when Jesus Christ himself shall reproach them with their insensibility? "Go, ye cursed, into eternal fire. I was hungry, and you gave me not to eat. I was naked, and you did not clothe me." etc. A heart that is hard to the poor is the heart of a reprobate, but, on the contrary, a soul that is truly charitable, is a soul predestined. What can our Judge say against us when he shall see our clothes upon himself, when he shall see our bread and our money in his own hands? We shall approach his awful tribunal with confidence, provided the poor be our advocates.

Consider seriously how you behave to the poor; whether you treat them as members of Jesus Christ, by doing them all the good in your power.

He gives at interest to the Lord who has pity on the poor.—*Prov. xix.*

Give unto all, lest he whom you refuse should be Jesus Christ.—*St. Austin.*

Twenty-first day.—On bad example.

1. Bad example has been the means of damning more souls than the preaching and good example of all the saints together have been the means to save.

2. Were the gates of hell to be laid open, scarcely would any one be found that would not say: "*It is such or such a one that has*

damned me." O what a reproach! We are commanded to love our enemies; why then should we destroy those souls which have never done us an injury? A man who has been unfortunate enough to ruin souls; redeemed by the blood of a God; has much reason to fear for his salvation. What can we reasonably hope from Jesus Christ, after having torn from him what he had so dearly purchased? O fathers and mothers, who do not live as Christians ought to live; it were far better for your children that they had never been born; you have given them life only to put them to death—that dreadful death which is eternal! When they shall require of you the heaven they have lost, what will you be able to answer them?

3. Let us clothe ourselves with Jesus Christ, according to the words of the apostle: let his conduct, his virtues, and his spirit shine forth in us, so that he may be remembered when we are seen. We contribute not less to our neighbour's salvation, by an edifying life, than we do to his damnation by a scandalous one.

Be very careful to do nothing that may scandalize your neighbour; and humbly beg pardon of God for the sins you have committed.

Wo be to the man by whom scandal cometh.—*St. Matt. xviii.*

The scandalous sinner must answer for the crimes which his bad example had caused to be committed.—*Salvian.*

Twenty-second day.—On mortification.

1. We are not Christians merely to be rich and to live at our ease. It was not necessary to institute Christianity for that purpose; the world might have been left as it was, under the empire of passion and opinion. The life of a Christian is a crucified life; unless the cross be embraced, faith must be renounced.

2. What doth the Gospel say? "Blessed are those who weep: wo be to you, O rich, who have your consolation in this world!" Such is the language of the Holy Ghost. But it is now looked on

as nonsense; to believe that felicity consists in tears, and that the rich are unhappy.

3. The Son of God died on the cross that he might take possession of his glory; the saints have arrived in heaven only by the path of sufferings. Shall we, then, imagine that what the Son of God and the saints have so dearly purchased shall be given to us for nothing? No; the cross is the distinctive mark and portion of the elect: a soul which suffers nothing and is resolved to suffer nothing bears the strongest character of a reprobate. We must, of necessity, either suffer in this world or in the next.

Adore Christ crucified, and beg of him the grace to participate now in his suffering life, that you may be one day a partaker in his life of glory.

Whoever doth not carry his cross is not worthy of me.—*Luke xiv.*

What a shame to be a delicate member of a head crowned with thorns.—*St. Bernard.*

Twenty-third day.—On conformity to the will of God.

1. The greatest happiness of a rational creature is, to will that which its Creator willeth. The saints are saints only because their will corresponds with the will of God. Whatever virtue we may possess, if we have not that of conformity to the Divine will, we are not truly virtuous.

2. A soul that is not satisfied with the will of God seems to doubt, in some measure, of his authority. To desire that what he ordains and permits in this world should go on otherwise than it does, is to desire that God should not be master. Everything that happens to us happens by his order; and is it not just to acquiesce in whatever is ordained by infinite wisdom?

3. All things but sin fall out by God's appointment. Though his arm be raised to strike, we are sure that his hand is conducted by his heart. What have we to fear from a heart that loves us? We will, then, desire nothing but what he pleases; we will not complain of losses, sickness, troubles,

etc. The name and the nature of these things are changed as they pass through the hands of God. What the world calls misfortune, affliction, dishonour, is an advantage, a grace and a favour from heaven, when considered in the order of Providence.

Renounce your own will, and beg of God that his may be accomplished in you.

Be it so, Father, because it is thy will.—*Matt. xi.*

He is pleasing to God, to whom God is pleasing.—*St. Austin.*

Twenty-fourth day.—Confidence in God.

1. God is the greatest parent of mankind: our Lord Jesus Christ has taught us to call him *Father*. Not a hair can even fall from our heads without his knowledge. His providence reaches from end to end, disposing all things sweetly. What madness, therefore, to doubt of his protection, or be slow in trusting ourselves to his guidance.

2. The insects are an object of his care—how much more we, who are created to his image and redeemed by the blood of his only begotten Son. If God feed the infidel who knows him not—if he heap favours on the impious, by whom he is blasphemed, what will he not do for Christians, who honour and love him?

3. Our affairs are much better off, when in his hands, than they can be in our own; let us, therefore, leave them all at his disposal. He is at the same time our Father and our Creator. The tenderness he has for his children obliges him to take care of them. He has promised us his protection—he will then be as good as his word. Sooner shall the heavens and the earth be destroyed than that man should perish who places his confidence in God.

Examine your heart, and see whether your confidence be worthy of the goodness of God, and the merits of Jesus Christ.

Thou art my God; my lot is in thy hands.—*Psalms xxx.*

Throw yourself upon him; he will not withdraw to let you fall.—*St. Austin.*

Twenty-fifth day.—On the love of God.

1. God has loved us to such a degree, as to give us his only Son. Had he any thing better, he would have given it to us. Is it not buying our love too dearly to purchase it at such a rate? A trifling bounty from a fellow-creature is entitled to our love? Why, then, shall we not love a bounty that is infinite? What! doth its being infinite render it less amiable.

2. God has strictly enjoined me to love him: is a commandment rigorous, which orders us to love what is infinitely worthy of our affections? He commands us to love him with all our heart: is a heart so small as mine too much for a God so great? But, in saying *all*, he admits of no exception. Whatever share I give him, if I give him not all, I give him nothing.

3. If eternity could have an end, the torments of the damned in hell, even to the day of judgment, would not be too much to obtain his heavenly love. There is not one of these miserable souls that would not think itself happy, provided, after ages of suffering, it could love that infinite beauty. We can love God if we please; every moment invites us to it. Not to do so, while it can be done, is a monstrous insensibility.

Disclaim every love but that of God alone, and endeavour to love him above all things.

If I have not charity I am nothing.—1 Cor. xiii.

Twenty-sixth day.—Love of Jesus Christ.

1. Nothing was ever purchased at so dear a rate as my soul. A divine life was given to redeem it. I deserved hell—justice cried out for punishment, but Christ would listen only to the emotions of his heart—it pleaded in my behalf, and I obtained forgiveness. If I return him not life for life, the least I can do is to return him love for love.

2. The dog that I feed, watches, caresses, and attends me. Jesus has given his blood for me and

continues to give me himself, yet I am still insensible. Learn, then, ungrateful soul—learn, I say, thy duty from a brute! thy dog is thy teacher and thy judge. If his example reform not thy heart, thou art more brutal than he is.

3. We can feel for our friends; we are not insensible of the good they do us; we pique ourselves upon gratitude. Shall we, then, be ungrateful only to Christ? Shall he alone find us hard-hearted? Had we ever a friend that sacrificed himself for us?

Begin the love of Jesus from Jesus himself. Without his grace we shall never be able to love him.

If any one love not the Lord Jesus, let him be accursed.—1 Cor. vi.

If I belong to him entirely for having created me, what shall I add for having been redeemed, and redeemed in so excellent a manner.—*St. Bernard.*

Twenty-seventh day.—Love of our neighbour.

1. If we love not our neighbour, we cannot love God. Whatever good we do is to no purpose, if we do not love our brethren. Even martyrdom itself will not avail us, without charity.

2. "This is my commandment," said Jesus, "that you love one another as I have loved you." Had mankind nothing else than Christ's love to endear them, they are objects of esteem for that very reason. Since our Saviour has loved them, shall we refuse to do so?

3. Do we love all men as Christ has loved them? Do we thirst for their salvation as he did? Do we do by them as we would be done by?

Excite yourself to love those whom our Lord Jesus Christ has loved so tenderly; firmly purpose to promote their salvation, and never to do what may offend against charity.

He that loveth his neighbour hath fulfilled the law.—Rom. xiii.

By charity alone the children of God are distinguished from the children of Satan.—*St. Austin.*

Twenty-eighth day.—Love of our enemies.

1. So essential is charity to the Christian religion, that we are obliged to love even our enemies: Christ hath given the commandment, and set the example. God orders it, and shall we find it hard to obey? A God forgives his very executioners, and shall we refuse to pardon a brother?

2. "He that will not forgive shall not be forgiven." God will not pardon us but on the condition that we pardon others. If we seek revenge, we call down God's anger upon us. We must either love our enemies or hate ourselves.

3. It should seem that two Christians, who hate each other, are not really professors of the same religion: for how can they approach the same altar—eat the same food—seek the same heaven—and hope to be together eternally? Mutual hatred is allowed but to the devils—it belongs to them alone. There is not a more formal sign of reprobation than that of refusing to pardon an enemy; and a soul in such a disposition may be looked on as marked for hell.

Examine your heart before the crucifix; and if you feel a hatred for any person, take sentiments of charity from the wounds of Jesus.

He that hates his brother is a murderer.—1 John III. 15.
You a Christian, and yet desire to be revenged; but Christ hath not yet taken vengeance.—St. Austin.

Twenty-ninth day.—Imitation of Christ.

1. The Son of God, when he united his divinity to our human nature, became the model for Christians: He is the head of the Predestined; we are therefore bound to resemble him.

2. The manners of the world are carefully studied; but the life of Jesus Christ is hardly thought upon. Courtiers form themselves upon their prince—philosophers have been imitated, even in their faults. Did we ever seriously strive to imitate Jesus? Have we taken any pains to follow his example, or to copy after the virtues of his holy life?

3. What shall we say for ourselves at the awful tribunal of Divine Justice, when we shall be compared to our model? when the life of Jesus shall be opposed to our life? his humility to our pride? his wounds to our delicacy? his sweetness to our anger and impatience? etc. Ah! what a monster is a Christian without Christianity! Baptized, and a slave of the devil! under the banners of the Cross, yet a follower of the flesh and the world! We must, then, renounce our baptism, or conform to the life of our Saviour.

See whether you bear any resemblance to the Son of God, and whether you may be truly considered as a disciple of a crucified Jesus.

Master, I will follow thee wheresoever thou goest.—
St. Matt. viii.

In vain I am a Christian, if I follow not Christ.—
St. Bernard.

Thirtieth day.—Fervour in the service of God.

1. Let us have as much zeal for God as he has for us. He acts exteriorly but for the perfection of our souls. All the desires of his heart—all the cares of his providence—all the tenderness of his mercy—are referred to this. O what a subject of confusion for tepid souls!

2. Were we to judge of God by our own indifference, it might be said that he does not deserve our services, and that his rewards are very trifling. What idea can be had of a master whose servants attend him carelessly, and without the smallest affection? We dishonour God—we cry down his services, as often as we perform negligently what he requires of us.—Wo be to the man who does the work of God without attention!

3. An action done for God, how trifling soever it may be, is of far greater value than the most renowned exploits of heroes. If we pique ourselves upon so much courage in labouring for vanity, what should be done when we are employed for eternity! What! the servants of the devil spare no pains—they do not complain of what they go through—they are ever indefatigable. Is Jesus

Christ, then, less considerable than the devil? Is paradise less valuable than hell? Hell, then, shall be, as it were, our instructor : we are to love God as much as the damned hate him; we are to serve God as much as the world serves the devil. Is this too much?

Examine your conduct with respect to the service of God; consider the actions in which you are most remiss, and excite yourself to perform them henceforth with a fervour worthy of your Master.

Fervent in spirit, serving the Lord.—*Romans.*

Let the ardour you formerly had for the world, be now entertained for him who created it.—*St. Austin.*

Thirty-first day.—On devotion to the Mother of God.

1. A more pure, more excellent, or more amiable being than this glorious Virgin, was never yet created. God having, from all eternity, destined her to be the Mother of his Son, it was proper she should be embellished with every created excellence. and that her dignity and influence in heaven should far surpass the dignity and influence of all the other saints. Most justly, then, is she entitled to our veneration, respect, and esteem.

2. Let us put ourselves under her protection; let us recommend ourselves to her prayers. How great soever our wickedness, or how numerous soever our faults may have been, let us always have recourse to her, and hope, through her prayers, for the grace of our conversion. Her charity is so great, her interest is so powerful, that she must always plead successfully for the repenting sinner.

3. But, let us never forget that to honour her properly is to imitate her virtues : that to persevere in sin, under the hopes of her future intercession, is equally absurd, impious and detestable. Her hatred of this error should be always before our eyes. Her bounty, her mildness, her patience, should always be present to us.

Hail, full of grace.—*Luke.*

CONCLUSION :

Which may be read, with great profit, every Sunday.

1. As Christians, it would be very profitable for us to reflect, every morning, that we have on that day a God to glorify, a Saviour to imitate, our souls to save, our bodies to mortify, virtues to acquire, sins to satisfy for, heaven to seek after, hell to avoid, eternity to meditate on, time to improve, temptation to overcome, the devil to resist, our neighbour to edify, our passions to subdue, the world to guard against, and, perhaps, death and judgment to undergo. Reflect seriously on all these important truths, and they will not only incite you to begin the day well; but also, in the course thereof, to make the affair of your eternal salvation your principal study.

2. As it is also a duty of the greatest consequence to conclude the day properly, nothing can prove a more powerful incitement thereto than the serious consideration of the many spiritual and temporal blessings which God has bestowed on you, the various evils from which his providence has hitherto preserved you, and the absolute uncertainty whether you shall ever uncloset your eyes to behold the next morning. Thousands, who had as good a right to expect it as you, were nevertheless disappointed. The very bed on which you lie is a *memento mori*, or kind of sepulchre, and sleep the image of death.—What unaccountable rashness, then, must it be for a sinner to compose himself to sleep in a state of mortal sin, without first endeavouring to appease the wrath of God by an act of contrition or some other spiritual exercise of piety and devotion; since that very night, perhaps, his soul may be required of him?

3. Let us, then, guard against this danger, by a faithful discharge of every christian duty: let us frequently exclaim, with the prophet: "Enlighten mine eyes, O Lord, that I may never sleep in death, lest the enemy, at any time, may say: I have prevailed against him."

He that desires to make any progress in the service of God must begin every day with fresh ardour; he must, as much as possible, keep himself in the presence of God, and, in all his actions, have no other object in view, but that of promoting the divine honour.—*St. C. Borromeus.*

THE PORTRAIT OF A TRUE CHRISTIAN.

“Look and make all things according to the pattern that was shown thee in the Mount.” (*Exod. 25, 40*), is a command adduced to every christian as well as to Moses. This pattern, which every christian ought to imitate, is Jesus Christ. Therefore we ought to find in the actions and in the life of a christian, the life and the actions of Jesus Christ, since a true christian, according to the opinion of a Father of the Church, is another Jesus Christ.

The christian prays, as Jesus Christ on the mount, with recollection, humility and confidence.

He is, as Jesus Christ, of easy access to the poor, the ignorant, and little children. In him there is no pride, no affectation, no haughtiness. He becomes all things to all men, that he may save all.

He converses, as Jesus Christ with his disciples; his discourse is edifying, charitable, and marked with gravity, gentleness, and simplicity.

He is humble, like Jesus Christ who, on his knees, washed the feet of his apostles, and even those of Judas, though he was already acquainted with his perfidy. He looks upon himself as the least of his brethren, and as the servant of all.

He obeys, like Jesus Christ, who was subject to Mary and Joseph, who was obedient unto death, even unto the death of the cross; he obeys his parents, his masters and his superiors, because he only sees in them God himself whose place they hold.

He is at his meals, as Jesus Christ at Bethany, sober, temperate, attentive to the wants of others, and more concerned for the spiritual food of the soul than for the support of the body.

He treats his friends, as Jesus Christ did John and Lazarus. He loves them in God and for God; he entrusts them with the secrets of his soul; and if they fall from grace, he does all he can to raise them up again.

He endures privations and poverty like Jesus Christ, who had not where to lay his head; oppositions and calumnies, as Jesus Christ did those of the Scribes and Pharisees, leaving his justification to God; insults and outrages, as Jesus Christ did when they smote him on the head, when they spit upon him and insulted him at the Pretorium; afflictions, as Jesus Christ did when he was sad unto death in the garden of Olives, forsaken by his Father in his agony; anguish of mind, as Jesus did when he was betrayed by one disciple, denied by another, and forsaken by all; diseases and death, as Jesus Christ did, who having his head tormented by thorns, his body by scourges, his feet and his hands by nails, gave up his soul in peace to God, so that he can say, as the Apostle said of himself: "I live, now not I; but Christ liveth in me."

THOUGHTS AND SENTIMENTS ON ETERNITY.

"I have thought on the years of eternity," says the Royal Prophet, "and I have made them the subject of my meditation in the darkness of the night." Is it of less consequence to me than to David to think on the years of eternity? As for him, so for me will they soon arrive. Thus is for me, as for all, that fatal moment when I must enter the house of my eternity. Rich and poor, good and bad, whatever may be our lot, we shall all die. We shall die when we least expect it, and the moment of our death decides our state for eternity. It is worse than folly not to be always ready.

Can I consider, meditate and ponder upon too attentively that terrible word: *Eternity*! O Eternity! alone worthy of my thoughts and attention, how could I hitherto have forgotten thee? O wonderful Eternity! O incomprehensible Eternity!

who can measure thy extent? who can fathom thy depths? Millions of ages, as numerous as the drops of water in the ocean, and grains of sand on the sea-shore, and atoms in the air, and stars in the heaven, etc., are nothing in comparison with Eternity. At the end of innumerable ages, Eternity will only be beginning. Eternity will never pass away.

Happy, and supremely happy, is the soul who shall reign eternally with God in the delicious abode of paradise. Unhappy, and supremely unhappy, is the unfaithful sinner who shall turn for ever with the devils in the flames of hell.

Placed for a few days between these two Eternities, the one or the other will become my lot. As far as God is God I will glorify, either his mercy in the heavenly Jerusalem, or his justice in this lake of fire and brimstone, where there will be weeping and gnashing of teeth.

To lose God, to lose a happy Eternity for some shameful pleasure, what folly! to be insensible to that loss, what insatiation! Unhappy indeed is he who shall not appreciate the greatness of that loss which made once is irreparable!

Let us watch then, let us pray without ceasing; let us ever think on death which is the gate of eternity, the judgment which decides our eternity; let us ever think on paradise which is the place of a happy eternity. and hell which is the place of an unhappy eternity.

Let us work out with fear and trembling this great work, this one work of eternity. The figure of this world passeth away, death is near, eternity awaits us. What happiness for me if, in preference to every thing else, I think on eternity, I act for eternity, I suffer for eternity, that I may avoid an unhappy eternity, and reign in a happy eternity!

Is it not time, unfaithful and ungrateful soul, to return to God? Had not the blood of Jesus Christ hindered the avenging arm of his Father, where would you be now? One single mortal sin is sufficient to ruin you for ever. Make haste, then, to appease the wrath of God by repentance.

The past is no longer, the future is not in your power, and the present is but a moment which is given you to serve God and to gain a happy eternity.

Understand the force of these three words :

A God,
A moment,
An eternity.

A God looking at you,
A moment escaping you,
An eternity awaiting you.
A God who is all things,
A moment which is nothing,
An eternity which takes away or gives every thing.

A God whom you serve so badly,
A moment which you pass so unprofitably,
An eternity which you risk so rashly.

O God!
O moment!
O eternity!

Eternity in heaven or eternity in hell;
What alternative!
O Heaven! O hell!

O my God! O Father of mercies! I believe in thee, and upon thy holy word, I believe a twofold eternity; I hope in thee; and from thee I hope, through Jesus Christ thy Son, to obtain a happy eternity. I love thee with all my heart, deeply grieved that I have loved thee so late; and with the assistance of thy grace I will love thee to my last breath, that I may love thee through all eternity. Amen.

PART IV.

PRECEPTS OF THE CHURCH.

REGARDING FEASTS, FASTS, ABSTINENCE, CONFESSION,
COMMUNION, AND MATRIMONY.

FEASTS OF OBLIGATION.

All Sundays throughout the year.

The Circumcision of our Lord. 1st January.

The Epiphany of our Lord. 6th January.

The Annunciation of the Blessed Virgin. 23th
March.

The Ascension of our Lord.

The Solemnity of Corpus Christi.

The feast of SS. Peter and Paul. 29th June.

The Assumption of the Blessed Virgin. 15th
August.

The feast of All Saints. 1st November.

The Nativity of our Lord. 25th December.

FASTING DAYS ON ONE MEAL.

All the days in Lent, Sundays excepted.

The Ember-days, which occur in the four seasons
of the year.

The Wednesdays and Fridays in Advent.

The Eves of Christmas, Whit-Sunday, the As-
sumption, and All Saints.

1. When a fasting day falls on Sunday, it is kept
on the preceding Saturday.

2. All those who have completed their 21st year
are obliged to observe the fasts commanded by
the Church, unless dispensed with by proper au-
thority.

DAYS OF ABSTINENCE FROM FLESH MEAT.

All the fasting days on one meal, and the Sun-
days in Lent, except a dispensation be granted.

All the Fridays throughout the year.

1. When Christmas falls on Friday, there is no
abstinence.

2. The law of abstinence obliges all those that have attained the age of reason.

PRECEPTS OF CONFESSION AND COMMUNION.

All those that are come to the use of reason, so as to be capable of mortal sin, are obliged to confess their sins, at least once a year.

All those that are sufficiently capable of knowing the mysteries of religion, and of discerning the body of our Lord, are obliged to receive the Holy Eucharist, at least once a year, and that at Easter, viz.: between Ash-Wednesday and Ascension day.

Those who, without some reasonable cause, neglect these important duties, are liable to be excommunicated whilst living, and when they die, to be deprived of Christian burial, according to the fourth council of Lateran, Can. 21.

REGULATIONS CONCERNING MATRIMONY.

Nuptial solemnities are prohibited from the first Sunday in Advent, till the Feast of Epiphany; and from Ash-Wednesday to Low-Sunday.

There are circumstances, in which two persons cannot validly marry, and which break off or make void such contracts. The principal of these impediments are, 1. Consanguinity or relationship, within the fourth degree; 2. Natural affinity contracted with the relatives of a person married, also to the fourth degree; 3. That affinity within the first and second degrees, arising from sin; 4. Spiritual affinity, which prevents Godfathers and Godmothers from marrying the child for which they have been sponsors, or either of its parents; 5. Difference of religion, to wit: when one of the contracting parties is not a Christian. In these and some other cases, the marriage is null. If any doubt exist, the pastor should be consulted. Persons, aware of any impediment between the contracting parties, are bound to make it known to the pastor; and, if they neglect to do so, they are highly culpable.

VESPERS FOR SUNDAY.

V. Deus in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia, *or*, laus tibi, Domine, Rex æternæ gloriæ.

Ant. Dixit Dominus.—*Ant.* Alleluia.

Psalm cix.

DIXIT Dominus Domino meo:—sede a dextris meis :

Donec ponam inimicos tuos : scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion:—dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum:—tu es sacerdos in æternum, secundum ordinem Melchisedech.

Dominus a dextris tuis—confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas:—conquassabit capita in terra multorum.

De torrente in via bibet: propterea exaltabit caput. Gloria Patri, etc.

Ant. Dixit Dominus Domino meo:—sede a dextris meis.

Ant. Fidelia.

Psalm cx.

CONFITEBOR tibi, Domine, in toto corde meo:—in concilio justorum, et congregatione.

Magna opera Domini:—exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus—et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum: misericors et miserator Dominus:—escam dedit timentibus se.

Memor erit in sæculum testamenti sui:—virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem gentium:—opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi:—facta in veritate et æquitate.

Redemptionem misit populo suo:—mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum:—laudatio ejus manet in sæculum sæculi. Gloria Patri, etc.

Ant. Fidelia omnia mandata ejus, confirmata in sæculum sæculi.

Ant. In mandatis.

• *Psalm cxi.*

BEATUS vir qui timet Dominum:—in mandatis ejus volet nimis.

Potens in terra erit semen ejus:—generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus:—et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis:—miseri-cors, et miserator, et justus.

Jucundus homo qui miseretur et commodat: disponet sermones suos in judicio:—quia in æternum non commovebitur.

In memoria æterna erit justus: ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus:—non commovebitur, donat despiciat inimicos suos.

Dispersit, dedit pauperibus: justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

Peccator videbit et irascetur, dentibus suis fremet et tabescet:—desiderium peccatorum peribit. Gloria Patri, etc.

Ant. In mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

Psalm cxii.

LAUDATE pueri Dominum,—laudate nomen Domini.

Sit nomen Domini benedictum,—ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum,—laudabile nomen Domini.

Excelsus super omnes gentes Dominus,—et super cælos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat,—et humilia respicit in cælo et in terra.

Suscitans a terra inopem:—et de stercore erigens pauperem.

Ut collocet eum cum principibus,—cum principibus populi sui.

Qui habitare facit sterilem in domo,—matrem filiorum lætantem. Gloria Patri, etc.

Ant. Sit nomen Domini benedictum.

Ant. Nos qui vivimus.

Psalm cxvi.

LAUDATE Dominum omnes gentes:—laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus:—et veritas Domini manet in æternum.

Gloria Patri, etc.

Ant. Nos qui vivimus benedicimus Domino.

In Paschal time is said:

Ant. Alleluia, Alleluia, Alleluia.

Capitulum. II. Cor. i.

BENEDICTUS Deus, et Pater Domini nostri Jesu Christi, Pater misericordiarum; et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

Canticum Beatæ Mariæ Virginis.

Luc. i.

MAGNIFICAT anima mea Dominum.

Et exultavit spiritus meus—in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ:—ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est—et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies,—
timentibus eum.

Fecit potentiam in brachio suo:—dispersit superbos mente cordis sui.

Deposuit potentes de sede, — et exaltavit humiles.

Esurientes implevit bonis, — et divites dimisit inanes.

Suscepit Israel puerum suum, — recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros, — Abraham et semini ejus in sæcula.

Gloria Patri, etc.

HYMNS

FOR THE DIVERS TIMES AND FEASTS

Throughout the year.

During the year.

LUCIS Creator optime,
Lucem dierum proferens,
Prinordiis lucis novæ,
Mundi parans originem.

Qui mane junctum vesperi

Diem vocari præcipis;
Illabitur tetrum chaos;
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exul munere,

Dum nil perenne cogitat,
Sesque culpis illigat.

Cæleste pulset ostium;
Vilale tollat præmium:
Vitemus omne noxium:
Purgemus omne pessimum.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.
Amen.

During Advent.

CREATOR alme siderum,
Æterna lux credentium,
Jesu Redemptor omnium,
Intende votis supplicum.

Qui dæmonis ne fraudibus
Periret orbis, impetu
Amoris actus, languidi
Mundi medela factus es.

Commune qui mundi nefas
Ut expiaret, ad crucem,
E Virginis sacrario
Intacta prodixisti victima:
Cujus potestas gloriæ,

Nomenque cum primum
sonat,

Et cælitè et inferi
Tremante curvantur genu.

Te deprecamur ultimæ
Magnum diei Judicem,
Armis supernæ gratiæ
Defende nos ab hostibus.

Virtus, honor, laus, gloria,
Deo Patri, cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.
Amen.

During Lent.

AUDI, benigne Conditor,
Nostras preces cum fletibus,
In hoc sacro jejunio
Fusas quadragenario.

Scrutator alme cordium,
Infirma tu scis virium;
Ad te reversis exhibe
Remissionis gratiam.

Multum quidem peccavi-
mus,
Sed parce consentibus:

Ad nominis laudem tui
Confer medelam languidis.

Concede nostrum conferti
Corpus per abstinentiam,
Culpæ ut relinquunt pabu-
lum

Jejuna corda criminum.

Præsta, beata Trinitas,
Concede, simplex Unitas,
Ut fructuosa sint tuis
Jejuniorum munera. Amen.

At the time of the Passion.

VEXILLA Regis prædeunt;
Fulget Crucis mysterium,
Qua vita mortem pertulit,
Et morte vitam protulit.

Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit undâ et sanguine.

Impleta sunt quæ concinit
David fidei carmine,
Dicendo nationibus:
Regnavit à ligno Deus.

Arbor decora et fulgida,
Ornata Regis purpura,
Electa digno stipite
Tam sancta membra tangere.

Beata cujus brachiis
Pretium pendit sæculi,
Statera facta corporis,
Tulit quæ prædam tartari.

O Crux! ave, spes unica
Hoc Passionis tempore,
Piis adauge gratiam:
Reis que dele crimina.

Te fons salutis Trinitas,
Collaudet omnis spiritus:
Quibus Crucis victoriam
Largiris, adde præmium.
Amen.

ÿ. Eripe me Domine ab
homine malo. R. A viro
iniquo eripe me.

During Easter time.

Ad regias Agni dapes,
Stolis amicti candidis,
Post transitum maris Rubri
Christo canamus Principi,
Divina cujus charitas
Sacrum propinat sangui-
nem,

Almique membra corporis
Amor sacerdos immolat.

Sparsum cruorem posti-
bus

Vastator horret Angelus:
Fugitque divisum mare:
Merguntur hostes fluctibus.

Nam Pascha nostrum
Christus est,
Paschalis idem Victima,
Et pura puris mentibus

Sinceritalis azyma.

O vera cœli Victima,
Subjecta cui sunt tartara,
Soluta mortis vincula,
Recepta vitæ præmia.

Victor subactis inferis,
Trophæa Christus explicat,
Cœloque aperto, subditum
Regem tenebrarum trahit.

Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito
In sempiterna sæcula.

Amen.

At the feast of the Ascension.

SALUTIS humanæ Sator,
Jesu, voluptas cordium,
Orbis redempti conditor
Et casta lux amantium.

Qua victus es clementia!
Ut nostra ferres crimina,
Mortem subires innocens,
A morte nos ut tolleres!

Perrumpis infernum cha-
os;

Vinctis catenas detrahis;

Victor triumpho nobili
Ad dexteram Patris sedes.

Te cogat indulgentia,
Ut damna nostra sarcias,
Tuque vultus compotes
Dites beato lumine.

Tu dux ad astra et se-
mita,

Sis meta nostris cordibus,
Sis lacrymarum gaudium,
Sis dulce vitæ præmium.

Amen.

At the feast of Pentecost.

VENI, Creator Spiritus,
Mentes tuorum visita;
Imple supernâ gratiâ
Quæ tu creasti pectora.

Qui diceris Paraclitus,
Altissimi Donum Dei;
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus;
Infundè anorem cordibus:
Infirma nostri Corporis

Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones prolinus:
Ductore sic te prævio,
Vitemus omne noxim.

Per te sciamus da Pa-
trem,

Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Deo Patri sit gloria,
Et Filio qui a mortuis
Surrexit, ac Paraclito,
In sæculorum sæcula.

Amen.

At the feast of Corpus Christi.

PANGE, lingua, gloriosi
Corporis mysterium,
Sanguinisque pretiosi
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

In supremæ nocte cœnæ
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ

Se dat suis manibus.

Verbum caro, panem
verum

Verbo carnem efficit;
Fitque Sanguis Christi me-
rum;

Et si sensus deficit,
Ad firmandum cor sincè-
rum

Sola fides sufficit.

TANTUM ERGO Sacramen-
tum

Veneremur cernui:
Et antiquum documentum
Novo cedat ritui;
Præstet fides supplemen-
tum.

Sensuum defectui.

Genitori, Genitoque

Laus et jubilatio;

Salus, honor, virtus quoque

Sit et benedictio;

Procedenti ab utroque

Compar sit laudatio.

Amen.

For the feasts of the Blessed Virgin.

AVE, maris stella,
Dei mater alma,
Atque semper virgo,
Felix coeli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis;
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse ma-
trem;
Sumat per te preces

Qui pro nobis natus
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos
Mites fac et castos.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum
Semper collætemur.

Sit laus Deo Patri,
Summo Christo decus
Spiritui sancto,
Tribus honor unus.
Amen.

**AT THE BENEDICTION OF THE BLESSED
SACRAMENT.**

O salutaris Hostia
Que cœli pandis ostium;
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Domino
Sit sempiterna gloria;
Qui vitam sine termino
Nobis donet in patria.
Amen.

AVE, verum Corpus na-
tum
De Mariâ Virgine:
Verè passum, immolatum
In cruce pro homine:
Cu us latus perforatum
Fluxit aquâ et sanguine.

Esto nobis prægustatum
Mortis in examine.
O Jesu dulcis!
O Jesu pie!
O Jesu, fili Mariæ!
Tu nobis miserere.
Amen.

PANIS angelicus
Fit panis hominum;
Dat panis cœlicus
Figuris terminum;
O res mirabilis!
Manducat Dominum
Pauper, servus et humi-
lis.

Te, trina Deitas
Unaque, poscimus;
Sic nos tu visita,
Sicut te colimus.
Per tuas semitas duc nos
quo tendimus,
Ad lucem quam inhabitas.
Amen.

ADOREMUS in æternum
sanctissimum Sacramentum.

Adoremus, etc.

Laudate Dominum, omnes
gentes * laudate eum omnes
populi.

Adoremus, etc.

Quoniam confirmata est
super nos misericordia ejus,
* et veritas Domini manet
in æternum.

Adoremus, etc.

Gloria Patri, etc.

TANTUM ERGO, p. 218.

ANTHEMS, HYMNS AND PROSES TO THE BLESSED VIRGIN.

During Advent.

ALMA Redemptoris Mater,
quæ pervia cœli

Porta manes, et stella
maris, succurre cadenti,

Surgere qui curat, po-
pulo: tu quæ genuisti,

Naturâ mirante, tuum
sanctum Genitorem;

Virgo prius ac posteriùs,
Gabrielis ab ore,

Sumens illud Ave, pecca-
torum miserere.

From the Presentation to the Holy Week.

Ave, Regina cœlorum;
Ave, Domina Angelo-
rum;

Salve, radix; salve, porta
Ex quâ mundo lux est
orta,

Gaude, Virgo gloriosa,
Super omnes speciosa.

Vale, ô valdè decora,
Et pro nobis Christum
exora.

From Easter Sunday to Trinity Sunday.

REGINA cœli, lætare, Al-
leluia;

Quia quem meruisti por-
tare, Alleluia,

Resurrexit sicut dixit, Al-
leluia.

Ôra pro nobis Deum.
Alleluia.

From Trinity Sunday to Advent.

SALVE, Regina, mater
misericordiæ, vita, dulcedo,
et spes nostra, salve. Ad te
clamamus exules filii Evæ.
ad te suspiramus, gementes
et flentes in hac lacrymarum
alle. Eia ergo, advocata

nostra, illos tuos miseri-
cordes oculos ad nos con-
verte, et Jesum, benedictum
fructum ventris tui, nobis
post hoc exilium ostende.
O clemens, ô pia, ô dulcis
Virgo Maria!

SANCTA Mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat Filius.

Cujus animam gemen-
tem,

Contristatam et dolentem
Pertransiuit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!

Quæ moerebat et dolebat
Pia Mater, dum videbat
Nati poenas inclyti.

Quis est homo qui non
fleret.

Christi Matrem si videret
In tanto supplicio?

Quis posset non contris-
tari

Christi Matrem contem-
plari

Dolentem cum Filio?

Pro peccatis suæ gentis
Vidit Jesum in tormentis.
Et flagellis subditum:

Vidit suum dulcem Na-
tum,

Morientem, desolatum,
Dum emisit spiritum.

Eia, Mater, fons amoris,
Me sentire vim doloris,
Fac ut tecum lugeam.

Fac, ut ardeat cor meum
In amando Christum Deum

Ut sibi complacenti

Sancta Mater, istud agas,
Crucifixi sige plagas.

Cordi meo valide.

Tui Nati vulnerati

Tam dignati pro me pati,
Pœnas mecum divide.

Fac me verè tecum flere,
Crucifixo condolere,

Donec ego vixerem

Juxta crucem tecum
stare;

Te libenter sociasse
In planctu desidero.

Virgo virginum præclara,
Mihi jam non sis amara;

Fac me tecum plangere.

Fac ut portem Christi
mortem,

Passionis ejus sortem.

Et plagas recollere.

Fac me plagis vulnerari,
Cruce hac inebriari,

Ob amorem Filii.

Inflammatum et accensum,
Per te, Virgo, sint defensus

In die judicii.

Fac me cruce custodiri,
Morte Christi præmuniri,

Confoveri gratia.

Quando corpus morietur,
Fac ut animæ donetur,

Paradisi gloria.

Amen.

Anthem.

Sub tuum præsidium
confugimus sancta Dei ge-
nitrix; nostras depreca-
tiones ne despicias in ne-

cessitatibus, sed à pericu-
lis cunctis libera nos sem-
per Virgo gloriosa et bene-
dicta.

TE DEUM.

TE DEUM laudamus; * te
Dominum confitemur.

Te æternum Patrem * om-
nis terra veneratur.

Tibi omnes Angeli; * tibi
Cœli et universæ Potestates.

Tibi Cherubim et Sera-

phim, * incessabili voce pro-
clamant.

Sanctus,

Sanctus,

Sanctus,

Dominus Deus sabaoth.

Pleni sunt cœli et terra *

majestatis gloriæ tuæ.

Te gloriosus * Apostolorum chorus,

Te Prophetarum * laudabilis numerus,

Te Martyrum candidatus laudat exercitus.

Te per orbem terrarum * sancta constitetur Ecclesia,

Patrem * immense majestatis:

Venerandum tuum verum, * et unicum Filium;

Sanctum quoque * paraclitum spiritum.

Tu rex gloriæ, Christe.

Tu Patris sempiternus es Filius.

Tu, ad liberandum suscepturus hominem, * non horruisti Virginis uterum,

Tu, devicto mortis aculeo, * aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes * in gloria Patris.

Judex crederis * esse venturus.

Te ergo quæsumus, tuis famulis subveni, * quos pretioso sanguine redemisti.

Æternâ fac cum sanctis tuis * in gloriâ numerari.

Salvum fac populum tuum, Domine; * et benedic hereditati tuæ.

Et rege eos, et extolle illos * usque in æternum.

Per singulos dies * benedicimus te.

Et laudamus nomen tuum in sæculum, * et in sæculum sæculi.

Dignare, Domine, die isto * sine peccato nos custodire.

Miserere nostri, Domine, miserere nostri.

Fiat misericordia tua, Domine, super nos, * quemadmodum speravimus in te.

In te, Domine, speravi, * non confundar in æternum.

CANTICLES.

1.

Jesus, my God and my all.

O Jesus, Jesus! dearest Lord!
 Forgive me if I say
 For very love Thy sacred Name
 A thousand times a day.

I love Thee so, I know not how
 My transports to control;
 Thy love is like a burning fire
 Within my very soul.

O wonderful! that Thou shouldst let
 So vile a heart as mine
 Love Thee with such a love as this,
 And make so free with Thine.

The craft of this wise world of ours
 Poor wisdom seems to me;
 Ah! dearest Jesus! I have grown
 Childish with love of Thee.

For Thou to me art all in all,
 My honour and my wealth,
 My heart's desire, my body's strength,
 My soul's eternal health.

Burn, burn, O Love! within my heart,
 Burn fiercely night and day,
 Till all the dross of earthly loves
 Is burned, and burned away.

O Light in darkness, Joy in grief,
 O Heaven begun on earth,
 Jesus! my Love! my Treasure! who
 Can tell what Thou art worth?

O Jesus! Jesus! sweetest Lord!
 What art Thou not to me?
 Each hour brings joys before unknown,
 Each day new liberty!

What limit is there to thee, love?

Thy flight ~~where~~ wilt thou stay?

On! on! our Lord is sweeter far
To-day than yesterday.

O love of Jesus! Blessed love!

So will it ever be;

Time cannot hold thy wondrous growth
No, nor eternity.

2.

The Eternal Spirit.

Fountain of Love! Thyself true God!

Who through eternal days

From Father and from Son hast flowed
In uncreated ways!

O Majesty unspeakable!

O Person all divine!

How in the Threefold Majesty
Doth Thy procession shine!

Proceeding, yet of equal age

With Those whose love Thou art;

Proceeding, yet distinct, from Those
From whom Thou seem'st to part:

An undivided Nature, shared

With Father and with Son;

A Person by Thyself; with them
Thy simple essence One!

I dread Thee, Unbegotten Love!

True God! Sole Fount of Grace!

And now before Thy blessed throne
My sinful self abase.

Thou art a God of fire, that doth

Create while He consumes!

A God of light, whose rays on earth
Darken where He illumines!

O Spirit, beautiful and dread!

My heart is fit to break.

With love of Thy humility
For us poor sinners' sake.

Thy love of Jesus I adore :
My comfort this shall be,
That when I serve my dearest Lord
That service worships Thee!

3.

The Infant Jesus.

Dear little One! how sweet Thou art,
Thine eyes how bright they shine,
So bright, they almost seem to speak
When Mary's look meets Thine!

How faint and feeble is Thy cry,
Like plaint of harmless dove,
When Thou dost murmur in Thy sleep,
Of sorrow and of love!

When Mary bids Thee sleep Thou sleep'st,
Thou wakest when she calls;
Thou art content upon her lap,
Or in the rugged stalls.

Simplest of Babes! with what a grace
Thou dost Thy Mother's will!
Thine infant fashions well betray
The Godhead's hidden skill.

When Joseph takes Thee in his arms,
And smooths Thy little cheek,
Thou lookest up into his face
So helpless and so meek.

Yes! Thou art what thou seem'st to be,
A thing of smiles and tears;
Yet Thou art God, and heaven and earth
Adore Thee with their fears.

Yes! dearest Babe! those tiny hands,
That play with Mary's hair,
The weight of all the mighty world
This very moment bear.

Art thou, weak Babe, my very God?
 O I must love Thee then,
 Love Thee, and yearn to spread Thy love
 Among forgetful men.

4.

Jesus risen.

All hail! dear Conqueror! all hail!
 O what a victory is thine!
 How beautiful Thy strength appears,
 Thy crimson wounds how bright they shine!

Thou camest at the dawn of day;
 Armies of souls around Thee were,
 Blest spirits thronging to adore
 Thy Flesh, so marvellous, so fair.

The everlasting Godhead lay
 Shrouded within those Limbs Divine,
 Nor left untenanted one hour
 That Sacred Human Heart of Thine.

They worshipped Thee, those ransomed souls,
 With the fresh strength of love set free;
 They worshipped joyously, and thought
 Of Mary while they looked on Thee.

And Thou too, Soul of Jesus! Thou
 Towards that sacred Flesh didst yearn,
 And for the beatings of that Heart
 How ardently Thy love did burn!

They worshipped, while the beauteous Soul
 Paused by the Body's wounded Side:—
 Bright flashed the cave—before them stood
 The Living Jesus Glorified.

Down, down, all lofty things on earth,
 And worship Him with joyous dread!
 O Sin! thou art undone by love?
 O Death! thou art discomfited!

Ye Heavens, how sang they in your courts,
 How sang the angelic choirs that day,

When from His tomb the imprison'd God,
Like the strong sunrise, broke away!

O I am burning so with love,
I fear lest I should make too free;
Let me lie silent and adore
Thy glorified Humanity.

5.

Corpus Christi.

Jesus! my Lord, my God, my all?
How can I love Thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought?
Sweet Sacrament! we Thee adore
O, make us love Thee more and more!

Had I but Mary's sinless heart
To love Thee with, my dearest King!
O with what bursts of fervent praise
Thy goodness, Jesus, would I sing!
Sweet Sacrament! we Thee adore!
O, make us love Thee more and more!

O see! within a creature's hand
The vast Creator deigns to be,
Reposing infant-like, as though
On Joseph's arm, or Mary's knee.
Sweet Sacrament! we Thee adore!
O, make us love Thee more and more!

Thy Body, Soul, and Godhead, all!
O mystery of love divine!
I cannot compass all I have,
For all Thou hast and art are mine!
Sweet Sacrament! we Thee adore!
O, make us love Thee more and more!

Sound, sound, His praises higher still,
And come, ye angels, to our aid,
'Tis God! 'tis God! the very God,
Whose power both man and angels made!
Sweet Sacrament! we Thee adore!
O, make us love Thee more and more!

Ring joyously, ye solemn bells!
 And wave, O wave, ye censers bright!
 'Tis Jesus cometh, Mary's Son,
 And God of God, and Light of Light!
 Sweet Sacrament! we Thee adore!
 O, make us love Thee more and more!

O earth! grow flowers beneath His feet,
 And Thou, O sun, shine bright this day!
 He comes! He comes! O Heaven on earth!
 Our Jesus comes upon His way!
 Sweet Sacrament! we Thee adore!
 O, make us love Thee more and more!

He comes! He comes! the Lord of Hosts,
 Borne on his throne triumphantly!
 We see Thee, and we know Thee, Lord;
 And yearn to shed our blood for Thee.
 Sweet Sacrament! we Thee adore!
 O, make us love Thee more and more!

Our hearts leap up; our trembling song
 Grows fainter still; we can no more;
 Silence! and let us weep—and die
 Of very love, while we adore.
 Great sacrament of love divine!
 All, all we have or are be Thine!

6.

Communion.

O happy Flowers! O happy Flowers!
 How quietly for hours and hours,
 In dead of night, in cheerful day,
 Close to my own dear Lord you stay,
 Until you gently fade away!
 O happy Flowers, what would I give
 In your sweet place all day to live;
 And then to die, my service o'er,
 Softly as you do, at His door.

O happy Lights! O happy Lights!
 Watching my Jesus livelong nights,
 How close you cluster round His throne,
 Dying so meekly one by one,

As each its faithful watch has done.
 Could I with you but take my turn,
 And burn with love of Him, and burn
 Till love had wasted me, like you—
 Sweet lights! what better could I do?

O happy Pyx! O happy Pyx!
 Where Jesus doth His dwelling fix;
 O little palace, dear and bright,
 Where He, who is the world's true light,
 Spends all the day, and stays all night!
 Ah! if my heart could only be
 A little home for Him like thee,
 Such fires my happy soul would move,
 I could not help but die of love!

O Pyx, and Lights, and Flowers! but I
 Through envy of you will not die;
 Nay, happy things! what will you do,
 For I am better off than you,
 The whole day long, the whole night through!
 For Jesus gives Himself to me,
 So sweetly and so utterly,
 By rights long since I should have died
 For love of Jesus crucified.

My happy Soul! My happy Soul!
 How shall I then my love control?
 O sweet Communion! Feast of bliss!
 When the dear Host my tongue doth kiss,
 What happiness is like to this?
 O heaven, I think, must be alway
 Quite like a First Communion Day;
 With love so sweet and joy so strange,—
 Only that heaven will never change!

7.

Immaculate! Immaculate!

The feast of the Immaculate Conception.

O Mother! I could weep for mirth,
 Joy fills my heart so fast;
 My soul to-day is heaven on earth,
 O could the transport last!

I think of thee, and what thou art,
 Thy majesty, thy state;
 And I keep singing in my heart,—
 Immaculate! Immaculate!

When Jesus looks upon thy face,
 His Heart with rapture glows,
 And in the Church, by His sweet grace,
 Thy blessed worship grows.
 I think of thee, etc.

The angels answer with their songs,
 Bright choirs in gleaming rows;
 And saints flock round thy feet in throngs,
 And heaven with bliss overflows.
 I think of thee, etc.

O, I would rather, Mother dear!
 Thou shouldst be what thou art,
 Than sit where thou dost, O so near
 Unto the Sacred Heart.
 I think of thee, etc.

O I would forfeit all for thee,
 Rather than thou shouldst miss
 One jewel from thy majesty,
 One glory from thy bliss.
 I think of thee, etc.

Ah! I could die with such a sense,
 It were but loss to live,
 If I could die in dear defence
 Of this prerogative.
 I think of thee, etc.

Conceived, conceived Immaculate!
 O what a joy for thee!
 Conceived, conceived Immaculate!
 O greater joy for me!
 I think of thee, etc.

It is this thought to-day that lifts
 My happy heart to heaven;
 That for our sakes thy choicest gifts
 To thee, dear Queen! were given.
 I think of thee, etc.

The glory that belongs to thee
 Seems rather mine than thine,
 While all the cares that harass me
 Are rather thine than mine.
 I think of thee, etc.

O blessed be the Eternal Son,
 Who joys to call thee mother,
 And let's poor men by sin undone
 For thy sake call Him brother.
 I think of thee, etc.

Immaculate Conception! far
 Above all graces blest!
 Thou shinest like a royal star
 On God's Eternal Breast!
 I think of thee, etc.

God prosper thee, my Mother dear!
 God prosper thee, my Queen!
 God prosper His own glory here,
 As it hath ever been!
 I think of thee, etc.

8.

The Delours of our Lady.

God of Mercy! let us run
 Where yon fount of sorrows flows;
 Pondering sweetly, one by one,
 Jesu's wounds and Mary's woes.

Ah! those tears our Lady shed,
 Enough to drown a world of sin;
 Tears that Jesu's sorrows fed,
 Peace and pardon well may win!

His five Wounds a very home
 For our prayers and praises prove;
 And our Lady's Woes become
 Endless joys in Heaven above.

Jesus, who for us didst die,
 All on Thee our love we pour;

And in the Holy Trinity
Worship Thee for evermore.

(From the *Breviary* "*Sommus Deus
Clementis.*")

9.

The Assumption.

Sing, sing, ye Angel bands,
All beautiful and bright;
For higher still, and higher,
Through fields of starry light,
Mary, your Queen, ascends,
Like the sweet moon at night.

A fairer flower than she
On earth hath never been;
And, save the throne of God,
Your heavens have never seen
A wonder half so bright
As your ascending Queen.

O happy Angels! look,
How beautiful she is!
See! Jesus bears her up,
Her hand is locked in His;
O who can tell the height
Of that fair Mother's bliss?

And shall I lose thee then,
Lose my sweet right to thee?
Ah, no! the Angel's Queen
Man's mother still will be;
And thou, upon thy throne,
Wilt keep thy love for me.

On, then, dear Pageant, on!
Sweet music breathes around;
And love, like dew, distils
On hearts in rapture bound;
The Queen of heaven goes up
To be proclaimed and crowned!

On! through the countless stars
Proceeds the bright array;

And Love Divine comes forth
 To light her on her way,
 Through the short gloom of night
 Into celestial day.

The Eternal Father calls
 His daughter to be blessed;
 The Son His Maiden-Mother
 Woos unto His Breast;
 The Holy Ghost His spouse
 Beckons into her rest.

Swifter and swifter grows
 That marvellous flight of love,
 As though her heart were drawn
 More vehemently above;
 While jubilant angels part
 A pathway for the Dove!

Hark! hark! through highest heaven
 What sounds of mystic mirth!
 Mary, by God proclaimed
 Queen of Immaculate Birth,
 And diademed with stars,
 The lowliest of the earth!

See! see! the Eternal Hands
 Put on her radiant crown;
 And the sweet Majesty
 Of Mercy sitteth down,
 For ever and for ever,
 On her predestined throne!

10.

Month of May.

Pious aspirations to the Mother of God for every day
 in the month.

(From the *Ration*.)

1 Joy of my heart! O let me pay
 To thee mine own sweet month of May.

2 Mary! one gift I beg of thee:—
 My soul from sin and sorrow free!

- 3 Direct my wandering feet aright,
And be thyself mine own true light.
- 4 Be love of Thee the purging fire,
To cleanse for God my heart's desire.
- 5 Mother! be love of thee a ray
From Heaven. to show the heavenward way.
- 6 Mary! make haste thy child to win
From sin, and from the love of sin.
- 7 Mother of God! let my poor love
A mother's prayers and pity move.
- 8 O Mary, when I come to die,
Be thou, thy spouse, and Jesus nigh.
- 9 When mute before the Judge I stand,
My holy shield be Mary's hand.
- 10 O Mary! let no child of thine
In hell's eternal exile pine.
- 11 If time for penance still be mine,
Mother, the precious gift is thine.
- 12 Thou, Mary, art my hope and life;
The starlight of this earthly strife.
- 13 O, for my own and others' sin,
Do thou, who canst, free pardon win.
- 14 To sinners all, to me the chief,
Send, Mother, send thy kind relief.
- 15 To thee our love and troth are given;
Pray for us, pray, bright Gate of Heaven.
- 16 Sweet Day-Star! let thy beauty be
A light to draw my soul to thee.
- 17 We love thee, light of sinners' eyes!
O let thy prayer for sinners rise.
- 18 Look at us, Mother Mary! see
How piteously we look to thee.

- 19 I am thy slave, nor would I be
For worlds from this sweet bondage free.
- 20 Oh Jesus, Joseph, Mary, deign
My soul in heavenly ways to train.
- 21 Sweet Stewardess of God, thy prayers
We beg, who are God's ransomed heirs.
- 22 O Virgin-born ! O Flesh Divine !
Cleanse us, and make us wholly Thine.
- 23 Mary, dear Mistress of my heart,
What thou wouldst have me do impart.
- 24 Thou, who wert pure as driven snow,
Make me as thou wert here below.
- 25 O Queen of Heaven ! obtain for me
Thy glory there one day to see.
- 26 O then and there, on that bright day
To me thy womb's chaste Fruit display.
- 27 Mother of God ! to me no less,
Vouchsafe a mother's sweet caress.
- 28 Be love of thee, my whole life long,
A seal upon my wayward tongue.
- 29 Write on my heart's most secret core
The five dear Wounds that Jesus bore.
- 30 O give me tears to shed with thee
Beneath the Cross on Calvary.
- 31 One more request, and I have done :
With love of thee and thy dear Son
More let me burn, and more each day,
Till love of self is burned away.

44.

St. Patrick's Day.

All praise to St. Patrick, who brought to our moun-
tains,
The gift of God's faith, the sweet light of His love !

All praise to the shepherd who showed us the
fountains

That rise in the Heart of the Saviour above!

For hundreds of years,

In smiles and in tears,

Our saint hath been with us, our shield and our
stay;

All else may have gone,—

St. Patrick alone—

He hath been to us light when earth's lights were
all set,

For the glories of faith they can never decay;

And the best of our glories is bright with us yet,

In the faith and the feast of St. Patrick's Day.

There is ~~not~~ a saint in the bright courts of heaven
More faithful than he to the land of his choice;

Oh, well may the nation to whom he was given,

In the feast of their sire and apostle rejoice!

In glory above,

True to his love,

He keeps the false faith from his children away:

The dark false faith,

Far worse than death—

O he drives it far off from the green sunny shore,

Like the reptiles which fled from his curse in dismay;

And Erin; when error's proud triumph his o'er,

Will still be found keeping St. Patrick's Day.

Then ~~what shall we do for thee~~, heaven-sent father?

What shall the proof of our loyalty be?

By all that is dear to our hearts, we would rather

Be martyred, sweet Saint! than bring shame upon
thee!

But oh! he will take

The promise we make,

So to live that our lives by God's help may display

The light that he bore

To Erin's shore;

Yes! Father of Ireland! no child wilt thou own,

Whose life is not lighted by grace on its way;

~~For they are true Irish, O yes! they alone,~~

Whose hearts are all true on St. Patrick's Day.

12.

To Saint Wilfrid.

Hail, holy Wilfrid, hail!
 Kindest of patrons, hail!
 Whose loving help doth ne'er
 Thy trusting children fail!

Saint of the cheerful heart,
 Quick step, and beaming eye!
 Give light unto our lives,
 And at our death be nigh!

To Mary's lovers thou,
 Sweet Saint! hast shown the road;
 O teach us how to love
 The Mother of our God!

Teach us, dear Saint! to make
 The Church our only home;
 To love the faith, the rites,
 And all the ways of Rome!

Lover of youth! do thou
 Our English children bless;
 Their joyous hearts' first love
 For Mary's service press.

Into our souls, dear Saint!
 With thy blithe courage come,
 And make us missionaries
 Of Mary and of Rome!

Hail, holy Wilfrid, hail!
 Saint of the free and gay!
 Look how we follow thee,
 And bless us in our way!

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